

THE
CHRISTIAN OBSERVER.

Nº. 121.]

JANUARY, 1812.

[Nº. 1. VOL. XI.]

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

I BEG to submit to your judgment the enclosed manuscript; bearing, as you will perceive, the marks of age, but bearing also the marks of undoubted authenticity; and from which, if the whole be too long for insertion in your work, occasional extracts may be made for the edification of your readers.

I am, &c.

II.

"SOME MEMORABLE THINGS, ESPECIALLY OF THE LAST YEARS AND HOURS OF THE LAST COUNTESS OF SEAFIELD, WHO DEPARTED THIS LIFE AT CULLEN, THE 14TH OF AUG. 1708. DONE FOR THE USE OF HER CHILDREN.

"ANNA late Countess of Seafield, the eldest daughter of Sir William Dunbar of Durn, son to the Laird of Grangehill, and Janet Brodie his wife, grandchild of the Lord Brodie, was born in the year of God 1672, and bred up virtuously from her infancy by her parents, and particularly by her grandmother Lady Dunbar, who was a virtuous and pious woman, and took care to instil into her grandchild's mind, a sense of piety and devotion from her very infancy. There appeared in her, from her childhood, a sweetness of temper and disposition which made her agreeable to all that saw her, and which was always observable in her to the last.

"When she was a young girl with her parents, her mother would have had her to learn housewifery; but her inclination led her rather to

read, and therefore, she stayed mostly in her closet and gave herself much to reading, and still avoided the company of the servants, having an abhorrence of the profaneness and ribaldry with which they are ready to defile one another's ears, and pollute their hearts. And in this sense, one's great enemies are oftentimes those of one's own house; and children, in their younger years, are greatly corrupted by the example and speeches of servants.

"Her parents, knowing how ready young people are to corrupt one another, and that one of the best means to keep them from evil is to preserve them from the occasion of it, chose not to send her to the city, to the women's schools, according to the ordinary custom, there to be trained up in the things which become those of her own age and quality to learn; but to keep a virtuous woman within their house to attend their daughter, and instruct her in such things as were fit for her to learn."

"She began very early to read good and devout books, and took delight to hear them read to her; and when a portion of some of them had been read, she would retire to her closet, and was often observed there on her knees in prayer to God. When she was about eight years of age, while reading the holy Scriptures, she happened to read these words, 'The wicked shall be turned into hell, and all the nations that forget God.' On which, reflecting on her own sinful state, she was struck with great terror, looking on herself as one of those against whom this is threatened. In this state her grand-

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mother did greatly comfort her; and when she would be in the greatest anguish, these two passages of holy Scripture gave cure and relief to her spirit: 'One day with the Lord is as a thousand years; and a thousand years as one day.' 'When the wicked turneth away from his wickedness which he hath committed, and doth that which is lawful and right, he shall save his soul alive.' However, the deep impression of this threatening, remained on her spirit for several years.

"When she was with her parents, her mother happened to be visited with a severe and long sickness, during which she constantly attended her, and ministered to her in every thing, sitting up by her in the night to serve her; and the seeing her mother so afflicted, and the apprehensions of her death, and the solitary nights she spent in attending her, made her very thoughtful; so that she employed them much in reading the Scriptures and devout books, and came thereby to have a deep sense of her duty to God, and received her parent's blessing for her so pious care of her; of the good of all which she was afterwards very sensible.

"In the sixteenth year of her age, she was married to the Hon. James Ogilvie, second son to the Earl of Findlater, who was afterwards created Earl of Seafield, and whose eminent parts appeared in the discharge of two great offices of state; that of secretary of state, and that of lord high chancellor, to which he was advanced in this and the last reign; first to the one, and then to the other; and that for two several times, continuing in the last till the late union of both kingdoms into one, of Great Britain.

"When he came first to ask her for his wife, her father having told her of it the night before, some of her acquaintances pressed her to look out of her window to see him while he alighted (for she had never seen him), but she would not do it.

When he first addressed her, she gave him no other return but that she was to obey her parents, and be directed by them. When all was agreed unto, he made her a present of a rich diamond ring, but she would by no means accept of it till the marriage was solemnized; she considering, that many have been contracted, who have not been married together; and that if it should so happen with her, such a present could not be kept, and therefore she chose rather not to accept of it.

"The entering into the married state so young, where she foresaw so many difficulties, made her very thoughtful, and therefore she had recourse to God; and begged earnestly, counsel and direction from him. And this she said she did afterwards in all her difficulties, and that she found God was pleased to direct her and bring her through them she knew not how.

"When she was first married, her husband had no plentiful fortune in the world, although he had the prospect of being his father's heir, (his elder brother, though alive, being very infirm); yet the estate of the family was under such burdens, that it was scarcely better than none at all. This made her give great application to a careful and prudent management; and their worldly wealth still increasing, and God blessing them with a plentiful fortune, and her husband being for the most part from home, and committing to her the care and management of his own estate, she did it with great application and fidelity. She looked on herself as the steward of it for her husband, and that she was obliged to be faithful to her trust.

"When her first-born son was born, being of a thin body, she was prevailed with to give him to be nursed by another woman, who, proving a very bad nurse, occasioned much sickness to the child; which brought him to the gates of death, for which the mother had deep remorse; and having met with the

same affliction in her second child, for which she was touched with like trouble, she resolved afterwards to nurse her own children, which she accordingly assayed in the next child, her present eldest daughter; but after two months' suckling, she became so weak that she was forced to give it over.

"Though her husband was, for the most part, always abroad, being employed in the public affairs, yet she kept still at home, being careful to educate and bring up her children in virtue and piety, and looked well to the ways of her household, and ate not the bread of idleness: a rare example for the ladies of this age.

"She was most careful to nip the first buds of vice that appeared in her children, and to pull them up by the root. She still inculcated to them the heinousness of their disobedience to God, and their sinning against him, and would not forgive them the offence they had done, till they had first earnestly begged pardon of God. And she made them still conceive that the reason of their obedience to her commands, was because it was the will of God, and he commanded it. Her eldest son, in his childhood, when about five or six years of age, having learned from the servants to take the name of God in vain, she wrought in him such a sense of the baseness and heinousness of that crime, that ever afterwards he had a horror of it. At another time, about the eighth or ninth year of his age, she having given him a little money to carry to a beggar whom she saw at the gate, he was tempted by a boy, of the same age with himself, to buy figs with it. This coming to her ears, she so laid before him the heinousness of this sin; the greatness of the theft he had committed in robbing the poor; the dreadfulfulness of the account he must have to give at the last judgment for this uncharitableness, when we shall be judged by Jesus Christ according to our charity or want of it; and did so inculcate upon him the thoughts of death and judgment,

heaven and hell, as made him to tremble, and gave him a deep sense of that charity and compassion which we ought to have for the poor and miserable. There was nothing she was more careful to curb in her children than the least inclination to lying or deceit. She was also careful to suppress in them the least inclination to pride and self-conceit. And when she found them lifted up, she would take occasion to humble them, and so to point out to them their faults as to mortify their pride.

"Though it was still her care to make no shew in her devotion, and not to be seen of men, yet, for the most part, she constantly retired thrice a day for prayer and meditation on the holy Scriptures; and in particular on the Lord's day in the afternoon; and frequently took in some one of her children with her, keeping her child under her arm while she prayed with great devotion; and afterwards would set down and speak seriously to the child of the obedience and love he owed to God, the duty of depending upon him, and having recourse to him by prayer on all occasions, repenting and confessing his sins before him. And she would then reprove him mildly of any particular faults she thought he was guilty of, and recommend to him the particular duties he ought to perform; and especially to employ the Lord's day in reading and meditating on the holy Scriptures and in prayer. She would then dismiss the child to get by heart a portion of a psalm or some other part of the holy Scripture; and after she had ended her own devotions, would call in the child again, and take an account of it. She accustomed the children, from their infancy, to pray morning and evening, and recommended to them, before they fell asleep, to call to mind some passage of Scripture, and meditate upon it; and when they awoke in the morning, to do the same.

"About a year after their marriage, they came to live with the Earl of Findlater, her husband's

father, at his house of Cullen, where the Countess of Findlater being deceased, the whole care of the family was committed to her; in the management of which she discovered a wonderful prudence and discretion, far beyond what could have been expected from a young lady of eighteen years of age. There were in the family, besides the lady and her own husband, the Earl of Findlater, his eldest son, the Lord Deskfoord, the earl's two daughters, both of them older than herself, and a younger son: and these were of such different tempers and interests, that it was not easy to oblige one without disobliging the other: and yet this young lady so lived among them, as to obtain the esteem and good will of all, and to avoid a concern in their little quarrels and resentments. She heard them complain of each other without offending the person complained of, and was displeasing to none of them.

"The Earl of Seafield had been in public office several years, both in Edinburgh and London, before he obliged his lady to leave her country-house to come to live with him at court or in the city. The ladies were wont to express their surprise why she lived still in the country; and concluded her lord was ashamed to bring her to the court and the city, because of her rural breeding. They earnestly pressed him to bring her up, and they pleased themselves with the fancy of the sport and divertisement they should have in the manners, speech, conversation, and behaviour of a country lass; and how odd she would look when she was out of her element. She knew not what it was to disobey her husband; and as she was well pleased to live in the country so long as he saw it fit, so she made no scruple, upon his call, to come to the city. Before she came first to Edinburgh, she had never been in a town so remarkable as Aberdeen, and therefore one would think every thing might seem strange to her; but, on the contrary,

she did not appear at all affected with the novelty of things. When the ladies and others came to visit her, they were surprised to find how much they had been mistaken in their opinion of her, and that, instead of rural manners, they beheld a lady endued with all the *valuable* accomplishments of the breeding of a court and city, and tainted with none of their vices. Her behaviour towards others was so courteous, that never any one who saw her, of what quality soever, thought her wanting in the respect due to them. Whatever occasions offered of doing good offices to others, she was ready to embrace them. In conversation she had an easiness of expressing herself in proper words, without the least affectation. She was so well versed both in ancient and modern history, and in the present state of Europe, and in matters of religion, that no subject of conversation did usually occur to which she was a stranger. She had nothing of the coquetry of the age; her behaviour in all things was perfectly modest and unaffected; and both in Scotland and England, in the opinion of the most discerning persons, she obtained the character of one of the most accomplished ladies in Britain, and had the good will and esteem of all ranks of people.

"The Earl of Seafield being engaged in the interest and service of the court at the time when the discontent of the nation swelled to a great height, he became one chief butt of their displeasure which is the ordinary fate of ministers of state. His lady on all occasions stood up for the honour and interest of her husband, and to vindicate him from the reproaches cast upon him; and yet, nevertheless, retained the general good will, so that when the rabble arose at Edinburgh with respect to Darien, and broke the glass windows and did other indignities to houses which wanted illuminations;—though there were none in the Earl of Seafield's house where his lady then was; and though they were on

their march to commit insolences there;—yet upon a suggestion made them that none was there but this virtuous lady, and that it would be ungenerous to treat her indiscreetly, they turned their course another way.

“In the year 1706, her lord being then Chancellor of Scotland, and about to return from court, and having desired her to meet him at Edinburgh against such a time; while she was making ready for the journey, she was seized suddenly in her closet, at the moment that she was employed in preparing to receive the sacrament on the next Lord’s day, with a violent vomiting of blood, which returned more than once, and brought her to the very gates of death. God was pleased to call her, not only by this sudden and unexpected stroke, but by the checks and motions of his Holy Spirit; and she was struck with a deep sense of God’s wonderful mercies to her, and of her abuse of them. She had before her the prospect of death and eternity, and felt how unfit she was to enter into it. On the review of her whole life, though she had not been guilty of what the world would account heinous crimes, yet she found that she had been seeking herself and her own reputation more than God; and saw what a difference there was between that virtue which is founded on true humility and the sincere love of God, and is the work of his grace and Spirit, and that which is only the effect of self-love. She was struck with deep remorse that in all things she had sought herself more than God, and by ardent prayers implored his mercy and compassion for Christ Jesus’ sake. And while she was in the extremity of weakness, she caused her eldest daughter to read to her the fifth chapter of Matthew, and made so excellent a discourse on the eight beatitudes, therein contained, that it greatly affected and left a deep impression on the spirits of all who were present. She devoted herself wholly to God,

and begged earnestly, if it were his holy will, that he would be pleased to spare her yet awhile, even but for one year more. The Lord heard her prayer, and beyond the expectation of all she was restored to health, and had the least she desired granted her, so that her soul was full of devout adoration. And in this divine frame and disposition of spirit, she wrote meditations on the Lord’s prayer, which, when she perused them, served to enkindle her devotion.”

The whole of these meditations are inserted in the manuscript. A few extracts from them will serve to mark their character.

“O holy Lord God, come then and rule in my heart. Be my king, and establish thyself a throne in my affections; and govern my will, that I may be a most obedient subject unto thee. O hasten the day when all knees shall bow before thee, and all tongues shall confess thy name; when the Gospel shall shine gloriously, and Jew and Gentile shall, in their heart and practice, acknowledge the Messiah, and turn their affections to the great and mighty God.”

“O God, I desire to give up my will unto thee; and let thy will be done in and by me, and not only in me, but in all that is mine. O pull down every thought that raiseth itself in disobedience to thee, and every base imagination, that thy will may be fully obeyed not only by me, but in all the earth. Give thy enlightening Spirit, that thy will may be known, and that it may dissipate the thick clouds of iniquity that darken or go between thee and us.” “Lord, let me no longer satisfy myself with praying, Thy will be done; but by an actual giving myself to be guided by thy revealed will, and by submission to thy providential will, may I follow thee in all thy steps.”

“Lord Jesus, thou art the bread of life: give me that bread which shall feed me to life everlasting; and grant, that as I cannot live without a dependence on thee, so may I never desire to live without it, but that the

eyes of my soul may be always looking towards thee, and receiving with thankfulness my temporal and spiritual food from thy hands." "O that I could give my heart entirely to thee! Lord, I am a poor defiled wretch; but it is by thy blood I must be cleansed, whose I am, and to whom I do resign myself, soul and body, and all that is mine. This is but what gratitude obliges me to, since he gave himself for sinners, of whom I am the chief."

"O holy Lord Jesus, grant that my passions may be subdued to thee, and that all my revenge and anger may be against sin; that I may strive through thy strength to root it out of my heart; that I may be a declared enemy to the devil, the world, and the flesh, whom I renounced in my baptism, and have declared war against often in the vows which I have made to thee."

"O keep me from relying on any thing but Christ and him crucified, and on thy abounding mercy. O holy Lord God, purge me from sin, and pardon the sins of my holy duties, my wandering and vain thoughts in prayer. O take away my hardness and stupidity of heart; possess my will, and fill my affections. Thou art the only object that is worthy of all love! Thou only canst satisfy a right-placed affection!"

"These," the writer of the paper observes, "are the excellent meditations which this lady then formed on this divine prayer; and they manifest not only the clearness and exactness of her thoughts, but also the deep sense and feeling of her heart with respect to the greatness and goodness of God, and the infinite obligations she had to love him: with all her heart, and her great undutifulness to so good a God, and the hopes she had in his mercy through Jesus Christ, to which she flies, yielding up her will wholly unto his, and resolving in the strength of his grace to live from henceforth wholly unto him, that he might reign and rule in her heart, and no idol might find

any place there. Nothing of this was known till a few days before her death, when she desired one of her maids to look for such a paper in her cabinet, and bring it to her, that some parts of it being read to her, she might the more reproach herself for not having walked answerably to such powerful calls, and such solemn engagements."

(To be continued.)

To the Editor of the Christian Observer.

So much has been said of late respecting *Gospel preaching* and *Gospel ministers*; and those who are most frequent in the use of the terms seem to understand so little of their real import, that I must look upon it as an essential service to the cause of religion, to endeavour to communicate precise and just views on the subject. What, then, is it to preach the *Gospel*? And who are they who may be considered as fairly entitled to the appellation of *evangelical ministers*? These questions appear to me to be satisfactorily answered in the inclosed paper; with the insertion of which I should be glad to see you open your new volume. This paper is the production of a friend whom I most highly value, but whose modesty would not permit him to see in it any thing which was calculated for the general benefit. My opinion is certainly widely different from his; and I have prevailed with him to submit it to the test of your judgment. Should your opinion coincide with mine, I sincerely hope that it will serve to encourage the author of it (who entertains great respect for your decisions in general) to become a more frequent contributor to your work. I am well persuaded that he could not write without interesting and enlightening your readers. I am, &c. S.

ON PREACHING THE GOSPEL.

The Gospel is stated by St. Paul, to be "the power of God unto sal-

vation to every one that believeth." In other words, it is a dispensation in which the power of God is strikingly manifested by the manner in which the salvation of man is effected. The *object* of the Gospel is the recovery of man from the state of guilt and misery into which he had sunk by the fall, and his restoration to the Divine favour and to eternal happiness. The *means* by which this great change is effected are made known by the Gospel. Properly speaking, Christ, who, by his death, takes away the guilt of man, and the Holy Spirit, who, by his operation, sanctifies the heart, are the grand agents in accomplishing this work. The Gospel only makes known their agency, and is used by them as an instrument of effecting their great design. They require, therefore, faith in the Gospel, and they employ that faith as the medium by which they operate in changing the condition of man. And hence the Gospel is said to be the means of salvation.

The Gospel evidently supposes man to be in a state of sin and guilt, under the just displeasure of God, and liable to eternal condemnation. It supposes him further to be incapable of extricating himself from this state, by the exertion of any powers which he possesses in himself; and it implies that there is no other law or dispensation given by God by which man could be saved; every law of God being too pure and holy to be sufficiently kept by the weakness of man.

In this state of the utter ruin of man, we are informed by a revelation from God, that he has been pleased, in compassion to his creatures, to appoint a Saviour for them. He has sent his own Son to take upon him our nature, and to make atonement for our sins. He has likewise sent his Holy Spirit from above to testify of this Saviour, and to communicate the benefits of his salvation to the souls of men. Through this Saviour men are to be restored to the Divine favour, and to

be made partakers hereafter of the blessed kingdom of heaven. In the mean time, through the influence of the Holy Spirit, they are to be fitted and prepared for that holy state, by the renewal of their nature, by the sanctification of their souls, by the mortifying of the body of sin, by their growth in grace and in a conformity to the Divine image.

Such is the brief outline of the Gospel. To preach the Gospel is to make it known to men in a full and perfect manner, and also to enforce and apply the several branches of it to the conscience. From this outline, then, we may form some judgment of the true method of preaching the Gospel. A more distinct view of the subject, however, may be obtained by considering what it is not to preach the Gospel.

Those do not preach the Gospel who represent man in a different state from that which the Scripture supposes. If ministers do not speak of him as fallen and corrupt, as naturally under the power of sin, and therefore subject to the just displeasure of a holy God; this is to give such a view of man as would render the Gospel unnecessary. If allowing the corrupt state of the human race, they assert that there is power in man to restore himself by his own exertions, without referring him to the Divine power and grace, they do not preach the Gospel; because thus the sanctifying influences of the Holy Spirit are rendered useless. If exalting the merit of any righteous acts which man can perform, they suppose them capable of counterbalancing his transgressions, and rendering him acceptable in the sight of God, they do not preach the Gospel; for thus they make the cross of Christ of none effect. If they represent Christ only as a pattern and example to mankind, and not as making atonement for sin by his blood; or as being only a man, instead of the Son of God come down from heaven to redeem us, they do not preach the Gospel: for great is the mystery of godliness; that is, of

the Gospel; "God was manifest in the flesh." If they fail in pointing out, that the great end of Christ's coming in the flesh was to purchase to himself a holy people, who, being made partakers of a divine nature, and delivered from the corruptions of the world, should be zealous of good works, they do not preach the Gospel; their preaching is at variance with the main design for which that Gospel was given. In a word, if they do not represent man as in absolute need of a Saviour; if they ascribe to him the power to save himself; if they keep the great and only Saviour out of view, or substitute any thing whatsoever in the place of his meritorious death, perfect righteousness and prevailing intercession; if they do not insist on the sanctifying influences of the Holy Spirit as indispensably necessary to the great end of the Gospel, the renewal of the soul in the divine image; or if, allowing this to be the end, they do not point out the appointed means of attaining it; they do not preach the Gospel; they give false views of the state of man, and of the means of preparing him for eternity.

In these several cases, the Gospel may be said not to be preached at all; because either some doctrine contrary to it is introduced, or some essential part of it is omitted. But besides this, the Gospel may be preached imperfectly, and may thus fail in a considerable degree to fulfil the great ends which it was designed to accomplish. This is the case when the several points already stated as characterizing the Gospel are not exhibited in the full and proper proportion; when a lucid view of the whole is not presented; when a distorted representation is given of it, one part being unduly magnified, or its connection with the rest not sufficiently marked; when the outline is not filled up; when the points more immediately required by the peculiar circumstances of a congregation are not insisted upon; or when a close and direct

application of scriptural truth is not made to the conscience.

It seems hardly necessary to observe, that in order to all this, much knowledge and wisdom are required. The Gospel, indeed, is of itself plain and simple. It was meant to be so, being expressly intended for the poor and unlearned. In this, as in all the other works of God, a noble plainness and simplicity bespeak the perfection of his skill. Christ and his apostles, by whom it was delivered, came not with excellency of speech or worldly wisdom: they were the very models of plainness in all their discourses. However high the subjects of the Gospel may be, they are made so plain by the inspired writers, that he who runs may read. Besides which, the Holy Spirit has been promised to enlighten the mind. What is required, therefore, in order to understand the Gospel, is only an humble and teachable spirit, a diligent study of the sacred oracles, and earnest prayer to the Giver of all wisdom for his illumination.

But though the truth will be made clear to those who use these means, and are thus duly prepared to receive it, it must be acknowledged that there is in men, in general, an unhappy blindness of mind, a perversity of judgment, a corruption of heart, a prevailing regard to worldly interest, or an obstinate spirit of prejudice, which renders them indisposed to its reception. Hence it is that ministers with the same documents in their hands, with the words of our Lord and the writings of his apostles before them, have differed so widely in the views they have given of religion; while plain and illiterate men have been perplexed, and have been at a loss to know what really was the Gospel of Christ.

Some have dwelt almost exclusively on the evidences of Revelation; an important subject, doubtless, if it be considered as only introductory to a knowledge of the Gospel itself; while others have entirely overlooked the external proofs of our

faith. Some have dwelt chiefly on man's moral obligations, sinking those doctrines which constitute the foundation of all Christian practice, and especially keeping out of view that Saviour by whose blood alone we are cleansed from our sins. Others, sensible of this error, have gone into the opposite extreme; they have perpetually dwelt on points of doctrine, while what related to Christian practice has been either omitted or hurried over in general terms and without sufficient explanation. Another class has failed in not applying the truths they have delivered. They have preached the grand doctrines of Scripture indeed; but they have preached them as matters of speculation, as if the bare and cold knowledge of the truth could be effectual to salvation. The warm and animated appeal to the feelings; the close application to the conscience; the affectionate address as from a father to his children, over whom he was tenderly watching in Christ Jesus:—these have been wanting; and the preaching, though speculatively correct, has been unfruitful. Others again have failed in particularizing, that is, in applying, the general truths of the Gospel to the particular cases of their hearers. It is not the constant repetition of the same form of sound words, however excellent, which can be regarded as a complete delivery of the truth.—It must be elucidated: it must be branched out into particulars: it must be explained and amplified: it must be brought to bear on the peculiar circumstances of the congregation, so that they may clearly understand and feel its force. In this way only can a minister of the Gospel be said rightly to divide the word of God, and to give to each his portion in due season.

The grand and distinguishing doctrines of the Gospel are, as has been observed, exceedingly plain and easy, but at the same time they are most comprehensive; and fully to understand all their bearings, and the

whole detail of their application, requires more than the study even of a whole life. The sinfulness of our nature, for example, a most important doctrine of Christianity, is readily seen and admitted. But what avails the general acknowledgment of this truth? The effects of sin must be pointed out in all their various forms. The numerous lusts of the flesh which lurk disguised in the human heart must be stripped of their disguise and exposed to view. The love of ease and the love of pleasure must be exhibited in all their workings. Pride in its several branches of self-conceit, vanity, ostentation, and such like affections must be held up to view. The love of money, with its different indications: the love of worldly honour, the desire of human applause, the operations of a secret spirit of impatience, envy, resentment; all these must be fully explained, if we would know the true meaning of that corrupt state from which it is the design of the Gospel to set us free. He, therefore, who is thus exposing sin, with the view of more clearly shewing the necessity of the Divine work of Christ on the soul, is preaching the Gospel as truly and effectually as if he were proclaiming the glad tidings of forgiveness in Christ Jesus.

In like manner, he who explains in detail the holy tempers and dispositions which characterize the “renewed” man; he who illustrates the fruits of the Holy Spirit, (not neglecting also, either in this or in the former instance, to give a clear and full view of the other great branches of Christianity;) may be truly said to be preaching the Gospel. It is a narrow and confined view of the Gospel which would confine it exclusively to a particular doctrine, as that of faith in Christ Jesus, without embracing all those other points which were equally taught by Christ and his apostles.

It appears to have been the practice of our Lord and his apostles to direct their peculiar attention to the

prevailing faults of the people whatever they were. These they attacked in a forcible manner. Our Lord saw that the Pharisees were the chief opposers of real religion : He therefore constantly reprovèd them, and exposed their hypocrisy. He perceived that false interpretations were put upon the law : and he took occasion fully to explain its purity and the extent of its requisitions. He observed the apostles to be worldly minded and ambitious ; he therefore frequently inculcated heavenly mindedness, and deadness to the world and the things of it.

The Epistles likewise (to say nothing at present of the preaching of John the Baptist) are directed against prevalent errors or vices. And it is this particularity in the Epistles which renders them at once interesting and instructive. The Apostle's command to Timothy, and, through him, to every minister of the Gospel, is not only to preach the word, but to reprove, rebuke, exhort, with all long suffering and doctrine ; to watch in all things, and thus do the work of an evangelist, and make full proof of his ministry.

The Gospel was intended not only to convert men, but also to build them up in the faith, the love, and the obedience of Christ. We find, therefore, a difference in the strain of the Apostles' preaching at different times and to different persons. When preaching to those who were unacquainted with the truth as it is in Jesus, they declare unreservedly the grace of the Gospel. If any afterwards abused that grace to licentiousness, we hear an apostle sharply reprovèd them, and telling them, that faith without works is dead, and that a man could not be justified by faith if it were alone ; that is to say, barren and unproductive. Thus did the apostles accommodate their preaching to the circumstances of their hearers, leaving an admirable pattern of the true manner of preaching the Gospel. And surely they as truly fulfilled the high commission

they had received from Jesus Christ to feed his sheep, when they reprovèd sin, unmasked hypocrisy, or rectified error, as when they delivered at first the simple doctrine of Christ dying for sinners, and exhorted men to be reconciled to God.

But while a minister thus fully elucidates every important branch of the Gospel, and thus guards against imperfect representations of it, Christ must ever be held up to view as the great Author of salvation, and the great Agent in it. He must be made the spring of all obedience ; the sun of the system, whose influence is to pervade every part of it. All things must refer to him as their centre. This being kept uniformly and steadily in view, the perfection of preaching is to deliver the whole counsel of God, to omit no important part, and to dwell on each in proportion to its rank and importance, of which the Scriptures exhibit to us a perfect scale.

What has been said may serve to correct the error of those who would confine the preaching of the Gospel to those doctrines alone which relate to the forgiveness of sins in Christ Jesus. This is indeed a most highly important part of the Gospel ; but it is not the whole. In some congregations, it may be that the state of the hearers may require that these doctrines should be chiefly dwelt upon. In others, however, the practical parts of religion may be more particularly necessary. To preach the Gospel wisely and faithfully to each would require a strain of preaching which might seem, to superficial judges, to be almost contradictory. Such was precisely the case with St. Paul and St. James. They both preached the Gospel with much wisdom and ability. They were both inspired by the very same spirit ; yet the one will seem to many to have spoken inconsistently with the other. A little reflection, however, on difference of circumstances, would serve to reconcile every seeming contradiction.

In conclusion, let it be remarked, that nothing new can be expected in the preaching of the Gospel. If it be new, it is on that very account false. Yet many persons seem to be anxious to find out something new which is to operate as a charm in effecting their salvation. That only is the Gospel which the Scriptures have revealed as such; and there the truth will always be found to be clear just in proportion to its importance. One preacher may be more happy than another in his talents, his mode of expression, his manner. He may have more ingenuity of illustration, and may be more expert in handling particular subjects; but the truth itself is old and well known. Nor is it only folly to expect something new in the preaching of the Gospel: such an expectation often leads to fatal consequences. Many, through life, are thus seeking and never finding the truth. Some persons are led to fix on particular expressions of Scripture, to the neglect of what is most important in doctrine; some to cherish a fond regard to doctrines without attending to practice; and some to use even religion itself for stifling the remonstrances of conscience. Hence also come divisions in the Church. It has ever been the policy of Satan rather to undermine the Church than to attack it openly. An open denial of any truth would be rejected; but the disproportionate exaltation of one part of the Gospel, to the depression of the rest, is not so soon perceived to be pregnant with danger. Let it be ever remembered, that it is the practical application of old and well known truths to the conscience, which is chiefly wanted, and from which Satan would divert the attention of man. What will avail, as has been already said, the speculative belief of any religious truth, unless that truth be brought into effect? The knowledge of the sinfulness of our nature will benefit those only who trace it through its windings, cherish the convictions of their con-

science, confess their sins before God, are deeply humbled on account of them, and strive against them in the power of Jesus Christ. In like manner, the knowledge of the grace of the Gospel will benefit those only who, weary and heavy laden with the burden of their sins, listen to the invitations of Christ Jesus, make their application to him in faith and prayer, and rely on him for salvation with the heart unto righteousness. No more will the knowledge of the pure precepts of the Gospel benefit any but those who are purifying themselves even as He is pure, and who are watching over their whole conduct that the temper and dispositions of a Christian may be found in them to the honour of their blessed Master. The hour is fast approaching, as on the wings of a whirlwind, when empty speculations will not be allowed as a substitution for a living faith and a holy practice. God grant that every one who reads this paper may be found in that day to have received the truth in the love of it, and to have brought forth abundant fruit to the glory of our Lord and Saviour!

To the Editor of the *Christian Observer*.

WHILE Christians of almost every denomination profess to adopt the same Scriptures as the rule both of faith and practice, they yet draw, or seem to draw, from the sacred volume conclusions widely different. Many causes, doubtless, contribute to this effect; and none, perhaps, more than that corruption of our nature, which blinds the understanding and hardens the heart; which in one man exalts itself against the humbling truths of the Gospel, and in another refuses obedience to its self-denying precepts. Still we find differences of opinion, which exist between those who appear to believe with sincerity, and to study with candour, the revealed will of God; differences which are, I think, to be traced in a considerable degree to a wrong me-

thod of interpreting the sacred writings. A judicious work on the interpretation of Scripture would be a valuable treasure to the Christian world: it might be the instrument, under the grace of God, of leading many serious inquirers to the knowledge of the truth, and of uniting discordant sects in the bonds of Christian charity. The subject is too large to be fully discussed in a periodical work; nor do I feel by any means able to grasp the whole of it. A few detached observations is all that I propose to offer; but they will not prove wholly useless, if they have no other effect than that of leading some other person to treat the subject in a more regular and comprehensive manner. For the present, I shall only suggest, and illustrate by examples, a few canons of construction applicable to the sacred writings in general. I may, perhaps, at some future period, resume the subject by discussing some further rules of interpretation, relating more particularly to our Saviour's mode of instruction, and others relating to the epistolary writings of the apostles. It is a trite observation, that every passage should be construed by the context; but, trite as it is, commentators on Scripture (I should rather say, writers on controverted points of divinity), rarely apply it to all the uses of which it is capable. It is, indeed, a fundamental rule of construction, and most of the following observations may be considered as illustrations of it.

I. The first canon which I propose for interpreting Scripture is this:—A proposition, which is used merely as a link in a chain of reasoning, is often expressed in more general terms than would be required to establish the conclusion, which the writer is proving; in this case, the proposition is not *necessarily* to be taken in the widest sense of which the words would admit: it *may* be subject to various limitations, which the writer did not think it necessary to express, because they did not af-

fect the course of the argument; and we should ever bear in mind that our Saviour and his apostles adapted, for the most part, their instructions to the occasion, without attempting to treat religion in a systematic order. The following passages will at once illustrate and confirm the rule. In St. Luke, ch. ix. ver. 50, our Saviour says, "He that is not against us is for us;" but in St. Matthew, ch. xv. ver. 30, "He that is not with me is against me." How are these propositions to be reconciled? By taking one of them in some limited sense; and the occasion on which the first was delivered evidently points out the limitation which it requires—"And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, *Forbid him not: for* he that is not against us is for us." "Forbid him not"—that is the precept—forbid him not to do good in my name—and the reason follows—"for he that is not against us is for us:" he who does not oppose me, promotes my cause: let my Gospel be preached, even though of strife and contention. Here our Saviour inculcates forbearance towards those who, from whatever motives, promote the progress of his kingdom: but in the passage from St. Matthew he teaches us, that mere indifference will not avail to our salvation; that they who would obtain the reward, must profess the character of his disciples; that they who do not confess him before men, and espouse his cause in this world, will be treated as his enemies at the day of judgment.

The manner in which St. James and St. Paul state the doctrine of justification will furnish another illustration of this canon of criticism. St. James says, "Ye see how that by works a man is justified, and not by faith only," (ii. 24.); and St. Paul, "Therefore we conclude that a man is justified by faith without the deeds

of the law :” and it is a little singular, that each of the apostles illustrates his position by the instance of Abraham. But the apparent discrepancy will be removed, if we examine the course of their reasoning. St. James is endeavouring to prove that faith without works is a dead faith, a faith which will not avail to salvation. “What,” he asks, “doth it profit though a man say he hath faith, and have not works? Can faith”—can *such* a faith—“save him. If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace : be ye warmed and filled : notwithstanding ye give them not those things which are needful to the body ; what doth it profit ?” What sincerity, what worth is there in such professions of kindness ? What benefit do they confer on those who are the objects of them ? “Even so faith, if it hath not works, is dead being alone ;” all professions of faith, which do not evidence their truth by a holy life and conversation, are false, vain, and unprofitable. “Yea, a man may say” to such a professor, “Thou hast faith,”—or pretendest to have it—“and I have works : shew me thy faith without thy works ;” give me, if thou canst, some other proof of it ; “and I will shew thee my faith by my works. Thou believest there is one God ; thou doest well : the devils also believe and tremble.” Wherein doth thy faith differ from theirs, if it produce not the fruits of righteousness and holiness ? “But wilt thou know, O vain man, that faith without works is dead,” wholly unprofitable to salvation ? “Was not Abraham, our father, justified ;” did he not shew forth a living faith unto justification ; “by works, when he had offered Isaac, his son, upon the altar ?” Did he not by that act of holy obedience prove and display that living faith in the truth and power and promises of God, which “was imputed to him for righteousness ?” “Seest thou how faith wrought with his works,” producing obedience to the com-

mands of God, however apparently severe and irreconcilable with his promises ; “and by works was faith made perfect,” brought forth into action, and shewn to be a lively and efficacious principle in the soul ?—“And the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for righteousness : and he was called the friend of God. Ye see, then, how that by works a man is justified, and not by faith only.” Ye see that by works a man is justified,—proves his title to be acquitted before God, by works evidencing that faith which is imputed to the believer for righteousness ; by *such* works a man is justified, and not by faith only, not by a mere barren profession, or even a mere speculative belief, which does not influence the life and conduct — Such appears to be the course of St. James’s reasoning. St. Paul, on the other hand, is proving to the Jews, that they, as well as the Gentiles, must be saved by faith : and his argument is this ; “All have sinned and came short of the glory of God ;” all have broken the moral law of God ; no one, therefore, can be saved by that law, which exacts a perfect obedience ; and thence he concludes “that a man is justified by faith without,” apart from, distinct from, “the deeds of the law.” In order to be justified before God, he must have that faith which God will impute to him for righteousness ; a faith, however, which worketh by love, and maketh those who are influenced by it zealous of good works.

II. The passage of St. Paul, to which I have just referred, will serve to illustrate another rule, which may sometimes guide us in interpreting the Scriptures. The first rule was, that a proposition, occurring in the course of an argument, is not *necessarily* to be taken in the widest sense which the words will bear ; the second is, that it must be understood in a sense sufficiently large to bear out the conclusion which it is intended to prove. Thus,

in the first part of the epistle to the Romans, the Apostle's object is to shew, that the Jews as well as the Gentiles need the salvation which is by Christ Jesus : and his argument is this : " All have sinned and come short of the glory of God ;" therefore all, both Jews and Gentiles must be " justified freely through the redemption that is in Christ Jesus."—(Rom. iii. 23, 24.) This conclusion will not follow from the premises, unless we understand the Apostle to lay it down as an *universal* proposition that " *all* have sinned."

III. A third principle of construction to be observed with respect to the Scriptures, relates to those doctrines which are peculiar to revealed religion. While we receive them not as mere matters of speculation, but as active principles influencing the heart and conduct, and leading us cheerfully to obey the practical precepts which the sacred writers derive from them ; we should use great caution whenever we attempt to deduce from them, by the mere force of reason, practical conclusions not warranted by the word of God.—An erroneous inference, thus rashly drawn from the doctrine of grace, is noticed and reprobated by St. Paul in his epistle to the Romans. After laying it down " that where sin abounded grace did much more abound : that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord," (v. 20, 21 ;) he immediately asks ; " What shall we say then ? Shall we continue in sin, that grace may abound ? God forbid : how shall we, that are dead to sin, live any longer therein ?" " The objection," as if he had said, " is built on *ignorance* of that grace which is to reign, through righteousness. The grace of which I speak, consists in the renewal of the heart unto holiness, as well as in the pardon of sin : and he, who is a partaker of this grace, is dead unto sin ; he has lost his taste for it, as a dead man has for the plea-

tures of sense ; he has no longer any enjoyment in it ; he hates it, abhors it, dreads it, avoids it as the greatest of evils ; he no longer lives in it."

Yet we find this same error, which St. Paul thus refutes, still existing in the present day. The enemy of vital religion ascribes it to the true servants of God : the Antinomian actually adopts it. We might also notice other errors of a similar description. St. Paul exhorts us to " work out" our " own salvation with fear and trembling ;" and by way of encouragement (lest we should sink under the difficulties of the undertaking) adds, " for it is God that worketh in you, both to will and to do of his good pleasure." (Phil. ii. 12, 13.) While the self-righteous seek, and seek in vain, to work out their own salvation, without depending on the grace of God, working in them ; others seem to give their whole attention to the encouragement conveyed in the latter part of the passage. Because God worketh in us, they seem to infer, in direct opposition to the apostle, that we need not work, and to forget that we are exhorted to " watch and be sober," to " watch and pray," to " strive to enter in at the strait gate."

I have often thought, that if we attended more to this rule of construction, we should hear less of the controversy between Calvinists and Arminians. Without entering into minute distinctions upon abstruse points of doctrine, Christians would cordially unite in drawing from them the practical lessons to which the sacred writers constantly make them subservient. Waving all speculative questions as to the nature of the Divine decrees, and the universality of Christ's redemption, they would agree, that all who would be saved must use " all diligence to make" their " calling and election sure ;" that salvation is to be obtained only through the atonement of the Son of God, and the sanctifying influence of the Holy

Spirit; and that to man, therefore, belongeth the deepest humility, to God all the glory. While bringing forth the fruits of holiness, and preserving, through Divine grace, “a conscience void of offence both towards God and towards man,” the Calvinist would feel an assurance, and the Arminian a well-grounded hope, that God, who once loved him, would love him to the end, and enable him to finish his course with joy. From this trust in God, they would both derive support and consolation in the pilgrimage of life. At the same time, well knowing that “without holiness no one shall see the Lord,” and that he who is living in habitual and allowed sin, is living in a state of condemnation, they would carefully examine themselves by the standard of God’s word, lest their hope should be found to be built not on the Rock, but on the sand, and should fail them at the judgment day: they would be instant in prayer, and constantly pressing forward to higher degrees of holiness, that so the evidences of their faith might be more clear, and their hope might become “the anchor of the soul, sure and stedfast.”

B.

and whither we are going: “In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: dust thou art, and unto dust shalt thou return.”

Also, the holy patriarch Abraham did well remember this name and title, dust, earth, and ashes, appointed by God to all mankind: and therefore he calls himself by that name, when he makes his earnest prayer for Sodom and Gomorrah. And we read that Judith, Esther, Job, Jeremiah, with other holy men and women in the Old Testament, did use sackcloth, and cast dust and ashes upon their heads, when they bewailed their sins. They cried to God for help and mercy, with these ceremonies, that thereby they might declare to the whole world, what an humble and lowly estimation they had of themselves, and how well they remembered their true name and title; their vile, corrupt, frail nature, dust, earth, and ashes. And God commanded his prophet Isaiah to make a proclamation to the whole world: and Isaiah asking, “What shall I cry?” the Lord answered, “Cry, that all flesh is grass,” and “that all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it. Surely the people is grass.” And the holy man Job, having himself had great experience of the miserable and sinful estate of man, declares the same to the world in these words: “Man that is born of a woman is of few days, and full of trouble: he cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such an one, and bringest me into judgment with thee? Who can bring a clean thing out of an unclean? Not one.” Job xiv. 1—4. And all men, of their depravity and natural proneness, are so universally given to sin, that, as the Scripture saith, “God repented that he had made man.” And by their sin his indigna-

FAMILY SERMONS. No. XXXVII.

Rom. iii. 23.—*All have sinned and come short of the glory of God.*

THE Holy Ghost, in writing the Scriptures, seems in nothing more diligent than to pull down the vain glory and pride of man, which of all vices are the most universally grafted in all mankind, even from the first infection of our father Adam. Therefore are we often taught in Scripture, to guard against this old rooted vice, and to cultivate the contrary virtue of humility; to know ourselves, and to remember what we are of ourselves. In the book of Genesis, God gives us all, in our great father Adam, a title which may serve to shew us, as in a glass, what and whence we are,

tion was so much provoked, that he drowned all the world with a flood, except Noah and his little household. It is not without great cause that the Scriptures so many times call all men in the world by this word, earth. Thus He plainly named us, who knows best, both what we are and what we ought of right to be called. And to the same effect he declares, speaking by his faithful apostle St. Paul: "Both Jews and Gentiles are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes." Rom. iii. 10—18.

And in another place, St. Paul thus writes: "God hath concluded all men in unbelief, that he might have mercy on all." The Scripture shuts up all under sin, that the promise by faith of Jesus Christ should be given unto them that believe. St. Paul, in many places, paints us in our true colours, as "children of wrath," even when we are born, and as unable of ourselves to think a good thought. And the Wise Man saith in the book of Proverbs, "the just man falleth seven times a-day." Job, that tried and approved man, distrusted all his works. St. John the Baptist, though sanctified from his mother's womb, and praised before he was born, being called great before the Lord, filled even from his birth with the Holy Ghost, the preparer of the way of our Saviour Christ, and declared by him to be "more than a prophet, and the greatest that ever was born of woman;" yet John the Baptist

plainly allows, that he had need to be washed of Christ. He extols and glorifies his Lord and Master Christ, and humbles himself as unworthy to loose the latchet of his shoes. Such also does St. Paul confess himself to be of himself, giving, as a most faithful servant, all praise to his Master and Saviour. In like manner the blessed St. John, in his own name and that of all other holy men, makes this open confession—"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." The Wise Man also, in Ecclesiastes, makes this general confession—"There is not a just man on earth that doth good and sinneth not." And David is ashamed of his sin, but not to confess his sin. How often and how earnestly does he implore God's great mercy for his great offences, and entreat that God would not enter into judgment with him! And again, how well does this holy man weigh his sins, when he admits, in the nineteenth Psalm, that they are so many, and so secret, that it is impossible, without the Divine help, to understand them. Having this just and deep view of his sins, yet feeling himself unable fully to understand them, he prays to God to cleanse him from his secret faults, the knowledge of which he could not otherwise attain to. And these his sins he rightly traces from their original root and spring, saying, "Behold I was shapen in iniquity, and in sin did my mother conceive me." Our Saviour Christ saith, that "there is none good but God," and that we can do nothing that is good without him; nor can any man come to the Father but by Christ. He commands us also to say, "When we have done all that it was our duty to do," that we are still "unprofitable servants." He prefers the penitent Publican before the proud

and vain-glorious Pharisee. He calls himself a Physician, not for those that are whole, but for those that are sick. He teaches us in our prayers to acknowledge ourselves sinners, and to ask righteousness, and deliverance from all evils, at our heavenly Father's hand. He declares that the sins of our own hearts do defile ourselves. He teaches that an evil word or thought deserves condemnation, affirming that "we shall give account for every idle word." He says, "He came to seek and to save them that were lost." Therefore few of the Pharisees were saved by him, because they justified themselves by their counterfeit holiness before men. Let us, then, beware of such hypocrisy, vain-glory, and justifying of ourselves.

Thus have we heard how humbly all good men have always thought of themselves; and how they are taught so to think and judge of themselves by God in his holy word. For of ourselves we are as crab-trees, that can bring forth no apples. We are of ourselves of such earth, as can but bring forth weeds. Our fruits are declared in the fifth chapter to the Galatians. We have neither faith, charity, hope, patience, chastity, nor any thing else that is good, but of God; and therefore these virtues be called there the *fruits of the Holy Ghost*, and not the fruits of man. Let us therefore acknowledge ourselves before God, to be, what we are indeed, miserable and wretched sinners. And let us earnestly repent, and humble ourselves heartily, and cry to God for mercy. Let us all confess with mouth and heart that we are full of imperfections: let us know our own works, how imperfect they are, and then we shall not stand foolishly and arrogantly in our own conceit, nor challenge any part of justification by our merits or works. For truly there are imperfections in our best works: we do not love God so much as we are bound to do, with all our heart, mind, and power: we do not fear God so

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much as we ought to do: we do not pray to God, but with great and many imperfections: we give, forgive, believe, live, and hope imperfectly: we speak, think, and act imperfectly: we fight against the devil, the world, and the flesh imperfectly: let us therefore not be ashamed to confess plainly our state of imperfection: yea, let us not be ashamed to confess imperfection even in our best works. Let none of us be ashamed to say with the holy St. Peter, "I am a sinful man." Let us say with the holy prophet David, "We have sinned with our fathers; we have done amiss, and dealt wickedly." Let us all make open confession with the Prodigal Son, to our Father, and say with him, "We have sinned against Heaven, and before thee, O Father: we are no more worthy to be called thy sons." Let us say with holy Baruch, "To the Lord our God is worthily ascribed righteousness; to us and to our fathers, open shame: we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances." Let us all say with the holy prophet Daniel, "O Lord, righteousness belongeth to thee; but unto us confusion of face." We have sinned, we have offended, we have fled from thee, we have gone back from all thy precepts and judgments.—Thus do we learn of all good men in the Scriptures, to humble ourselves, and to extol and glorify God.

Thus we have heard how evil we are of ourselves; how of ourselves, and by ourselves, we have no goodness, help, or salvation, but, on the contrary, sin, damnation, and death everlasting: which if we deeply weigh and consider, we shall the better understand the great mercy of God, and how our salvation comes only by Christ. For in ourselves (as of ourselves) we find no means of deliverance from this miserable captivity, into which we are cast, through the envy of the devil, by breaking of God's commandment in our first parent, Adam. We are all

D

become unclean : but we all are not able to cleanse ourselves, nor to make one another clean. We are by nature *the children of God's wrath* : but we are not able to make ourselves the children and inheritors of God's Glory. We are *sheep that run astray* : but we cannot of our own power come again to the sheepfold, so great is our imperfection and weakness. In ourselves, therefore, may we not glory, since of ourselves we are only sinful : neither may we rejoice in any works that we do, all of them being so imperfect and impure, that they are not able to stand before the righteous judgment-seat of God, as the holy prophet David saith : "Enter not into judgment with thy servant, O Lord : for in thy sight shall no man living be justified." To God, therefore, must we flee, or else shall we never find peace and quietness of conscience. For he is "the Father of mercies, and God of all consolation." He is the Lord, with whom is "plenteous redemption" : he is the God who of "his own mercy hath saved us," and shewn his exceeding love towards us, in that of his own voluntary goodness, when we were perishing, he saved us, and provided an everlasting kingdom for us. And all these heavenly treasures are given us, not for our own deserts, merits, or good deeds (of which in ourselves we have none), but of his mere mercy freely. And for whose sake ? Truly for Jesus Christ's sake, that pure and undefiled Lamb of God. He is that dearly beloved Son, for whose sake God is fully satisfied, and reconciled to man. He is "the Lamb of God which taketh away the sins of the world ;" of whom only it may be truly said that he did "all things well, and in his mouth was found no guile." None but he alone may say, "The prince of this world came, and in me hath nothing." And he alone may also say, "Which of you shall reprove me of any fault ?" He is the high and everlasting Priest, which hath "offered himself once

for all" upon the altar of the cross, and "with that one oblation hath made perfect for evermore them that are sanctified." He is the "alone Mediator between God and man," which paid our ransom to God, "with his own blood," and with that hath he "cleansed us all from sin." He is the Physician, which healeth all our diseases. He is the Saviour, who saves his people "from all their sins." He is that flowing and most plenteous fountain, "of whose fulness all we have received." "For in him alone are hid all the treasures of the wisdom and knowledge of God." And in him, and by him, have we, from God the Father, all good things pertaining either to the body or to the soul. O how much are we bound to this our heavenly Father for his great mercies, which he hath so plenteously declared unto us in Christ Jesus our Lord and Saviour ! What thanks worthy and sufficient can we give to Him ? Let us all with one accord burst out with joyful voice, ever praising and magnifying this Lord of mercy, for his loving kindness shewn unto us in his dearly beloved Son, Jesus Christ our Lord.

To conclude : we have heard what we are of ourselves ; very sinful, wretched, and damnable. We have also heard how that of ourselves, and by ourselves, we are not able either to think a good thought, or work a good deed ; so that we can find in ourselves no hope of salvation, but rather whatsoever makes for our destruction. We have further heard the tender kindness and great mercy of God the Father towards us, and how ready he is to bestow blessings upon us for Christ's sake, without our merits or deserts, even of his own mere mercy and tender goodness. Let us then learn to know ourselves, our frailty and weakness, without any boasting of our own good deeds and merits. Let us also acknowledge the exceeding mercy of God towards us, and confess, that as of ourselves come all evil and damnation ; so likewise of him come all

goodness and salvation ; as God himself hath said by the prophet Hosea : " O Israel, thy destruction cometh of thyself : but in me is thy help and comfort." If we thus humbly submit ourselves in the sight of God, we may be sure that in the time of his visitation he will raise us up unto the kingdom of his dearly beloved Son, Christ Jesus our Lord ; to whom, with the Father, and the Holy Ghost, be all honour and glory for ever. Amen.*

To the Editor of the Christian Observer.

YOUR correspondent, G. B., in your number for October last, p. 618, has given a summary, and, as far as I perceive, a scriptural view of the sacrament of the Lord's Supper. It is much to be wished that this divine ordinance of our holy religion were more clearly understood, and gene-

* The intelligent reader will perceive that the above sermon is taken, with only a few omissions and some slight verbal alterations, from the Homily, " On the Misery of Mankind, and of his Condemnation to Death everlasting by his own Sin." It contains the doctrine of the church respecting the natural corruption of man ; and we should be glad if the Bishop of Lincoln, or any of his followers, would point out where in it varies from the view given of the same subject by such writers as are the objects of his Lordship's attack in his late " Refutation of Calvinism."

rally attended to, by the professed members of our established church. It is unquestionably a duty of great importance and utility in the Christian life, and a conscientious regard to it is incumbent on all who love our Lord Jesus Christ in sincerity. But there is a very interesting branch of personal religion connected with it, and referred to in general terms by G. B., which I should be glad if he, or any other of your correspondents, would more fully consider—I mean *the duty of self-examination*. I do not remember to have seen this subject distinctly discussed in any of the pages of your useful work. I should therefore think that a concise statement of what is essential to this branch of personal piety, with some short directions for the most profitable method of conducting it, would be very acceptable to your readers in general, as well as to,

Yours, &c.

A CONSTANT READER.

We join in the wish expressed by our correspondent. In the mean time, however, we would refer him to the following passages of our work, among many others, for some hints on the important subject of self-examination, viz. vol. for 1802, pp. 156, 219, 632, 693 ; vol. for 1803, pp. 205, 401 ; vol. for 1805, pp. 463, 716 ; vol. for 1808, p. 286 ; and vol. for 1809, p. 559.

MISCELLANEOUS.

To the Editor of the Christian Observer.

THE soundness of the rival theories of population must ultimately be determined by fact. In the mean time, the speculations of Mr. Malthus are partly opposed on the ground of their assumed inconsistency with the arrangements of Providence. The scheme, it is agreed, virtually charges the Creator with cruelty ; be-

cause he suffers beings to come into a world, where, in a certain period, their redundancy will occasion a general famine.

But let it be asked, first, Is it true, that this world, including animate and inanimate nature, is in a state of moral and physical derangement ? For if this *be* the case, why are we to be startled by a theory, which,

instead of offering violence to a pre-conceived opinion, actually confirms that opinion; and, as such, positively demands our acceptance? Are we not formally bound, not merely to examine it with impartiality, but to enter upon its investigation with the direct hope of ascertaining its truth? If we *value* any opinion, we are justified, and we certainly justify ourselves, in looking out for its collateral supports.

Secondly, Be the theory true or false, does it tend to prove the existence of an evil greater than any which has hitherto disturbed the happiness of mankind? If it do *not*, then you are complaining of the discovery of a species of misery inferior in malignant efficacy to one already operating upon the affairs of mankind; and concerning which confessedly existing evil you offer no objection in regard to *its* inconsistency with the arrangements of Providence. On the other hand, if the recently discovered evil be really greater than all former sources of calamity, then the objector seems to have ascertained the precise measure of evil which the Creator *may* permit, consistently with the exercise of his moral attributes.

Let the moral part of the theory be examined by the rules of analogy; which, I presume, teach us to investigate doubtful propositions by comparing them with acknowledged truths. The inquiries above are analogical. The doctrine of original sin is asserted to derive most powerful confirmation from the notorious sufferings of mankind. The Scripture declares, "Man is born to trouble, as the sparks fly upward—the creature was made subject to vanity—the whole creation groaneth and travaileth in pain together until now." These solemn affirmations are judged to account satisfactorily for the tremendous aggregate of calamity already apparent in the constitution and course of nature. Why is the inductive process to be interrupted *here*? In discussing subjects

of this kind, I trust we all are conscious of standing upon holy ground. This premised, I venture to suggest, that a man who uses his understanding, may as reasonably be sceptical about the eternity and intenseness of future punishments—(for can *he* discern the proportion between the demerit of sin and the severity of the penalty?)—as about the most calamitous results of this disputed theory. Yet the arrangements of the Divine procedure, if examined at all, must be equally examined in their connection with a *future* state, where Divine justice and mercy are to be fully vindicated. If Providence,

From seeming evil still educes good,
In infinite progression—

the seeming evil of a redundant population is surely less mysterious than the everlasting pains of millions of creatures. A practical Christian, instead of losing himself in the perplexities combined with a revealed truth, makes it a question of fact, whether an alleged doctrine be, or be not, to be found in the Scriptures; and if it *be* found there, he rests himself on the credit and authority of inspiration. He receives the kingdom of God as a little child, and therefore enters into it.

Let it farther be inquired, whether, in circumstances of political embarrassment, it be not the duty of a government to attempt the removal of moral causes by moral measures, but the remedy of civil inconveniences by the usual means of worldly policy.—Now, on the supposition that a given European province (Switzerland for instance) is at this moment so inundated by its population, as that no agricultural and commercial exertion can save it from a partial famine within the succeeding twelve months, the question is, whether the state of this province is to be quiescently regarded as an extraordinary example of the judicial severity of Providence; *so* extraordinary as to stand distinct from

all preceding manifestations of such severity? I must hesitate before I venture to reply affirmatively. I would rather suggest, that, if the government of this province had duly watched the stream of population, they might have calculated, with all the accuracy necessary for practical purposes, when the waters would rise to the level immediately below that of an inundation. The measure demanded by this calculation would be, to divert the superfluous tide into new channels, as the only mean of saving the surrounding country. Let not the Anti-Malthusians smile at this illustration, till they have, in the first place, given in a rough estimate of the physical capacities, not merely of the uninhabited regions of the earth, but of the most populous and most civilized dominions of Europe and Asia; not forgetting even poor China, where, as voracious travellers assert, one cannot find any space more extensive than the surface of a spangle, but what is cultivated and cropped, till the soil is ready to scream with irritability. Great portions even of the British islands,* immense tracts of European and Asiatic Russia, of the peninsula west of the Pyrenees, and of Turkey (I mention only such divisions of wilderness as immediately occur to me), are yet in a state of nature. Add to these, the boundless regions of central Africa; central America on both sides of the isthmus of Panama; and the whole of Australasia and Polynesia; all of which may be regarded as uninhabited. The party opposed to Mr. Malthus, I suppose, will begin to suspect me of a wish to decoy the human superflux of Switzerland into flat-bottomed boats,

* In 1806, the cultivated land of South Britain was computed at 39,000,000; the waste at 7,888,777 acres. Of the latter, indeed, about a million and a half were supposed to be wholly unimprovable, or fit only for plantations.—The extent of the Russian empire is 9,200 by 2,400 English miles, with the scanty population of 36,500,000 souls.

in order to float down the Rhone into the Gulf of Lyons, and thence to be shipped off for the coasts of California. Be the suspicion just or otherwise, I do formally, in the second place, require these gentlemen to tell both myself and the public at large, whether the repletion of one district be not a hint sufficiently intelligible, in this age of economists, that it is high time to transport the redundancy into regions, where the whole population of civilized Europe might breathe freely, and increase, even on the scheme of doubling in twenty-five years, without any present need to calculate consequences. This very principle of transfer is, by all parties, allowed to be actually in operation in our own island; where the redundant births of the agricultural districts flow into the towns; which, without such supply, would not maintain their proper level. In towns of a moderate size (and much more in such immense masses of population as Liverpool, Glasgow, &c. &c.), the deaths are as 1 in 28 or 29; in agricultural villages, they are frequently only 1 in 50 or 60. Colonies have been founded by the lust of gold, by religious intolerance, and by the expatriation of felons, no longer to be trusted at home; but has modern Europe, in one single instance, established even a factory or a fishery on the surplus of its own human produce? It will be alleged, there has been *no* surplus. But, as Hamlet says, "*That is the question.*"

A powerful critic (in the British Review, No. IV. pp. 475, 476) has fallen out with Mr. Malthus on the subject of the population of Otaheite. Captain Cook, in the year 1773, supposed the inhabitants of this island to be 204,000. Turnbull, about ten years ago, reduced the number to 5000. The 204,000 and the 5000 are the totals contrasted by the

* Lord Selkirk's experiments in Prince Edward's Island may, perhaps, be mentioned as an exception to the rule here supposed.

reviewer; and form the basis of his argument. But the missionaries in 1799 (that is, about the period of Turnbull's voyage), assert the number of the inhabitants to be 16,050. Their mention of the odd fifty seems incidentally to prove that *their* census was the result of actual enumeration. However, the force of the arguments respectively founded by Mr. Malthus and the reviewer, is strangely weakened by the missionary evidence. The infanticide practised in the island, is a circumstance which may be accounted for independently of any supposed arrangement on the part of the parent to check the population; at least, where the parent is not a plebeian. It seems, then, that the population of Otaheite never amounted to the calculation of Cook, nor descended to that of Turnbull. Arithmetic has always been hostile to hypothesis; though it is conceded in the present instance, that both Malthus and the reviewer *fairly* judged their rival systems to be befriended by simple addition. But so much for rival systems, each built on misinformation! Pinkerton, no incompetent judge of statistical questions, thinks that the whole of Australasia and Polynesia does not contain above 300,000 souls; and he chastises Forster for computing the population of Otaheite at 160,000; though so considerable a deduction from the number assigned by Captain Cook.

The reviewer has unaccountably given us to understand, that no extraordinary measure of vice is to be found in this island; whereas the reverse is notoriously the fact; and equally notorious is the positive check it affords to the natural progress of population. The profligacy of the inhabitants is at least in proportion to the envied climate, exuberant vegetation, and luxurious scenery, of this Hesperian region; but by the righteous arrangement of Providence, their abuse of its bounty is recoiling upon these *children of nature*; and they seem at this hour

to be "receiving in themselves that recompense of their error which was meet."

Mr. Malthus's theory is accused of a tendency to create a positive check on the progress of charity; since every assistance given to the lower orders encourages the marriage of young persons, who expect the same gratuities which were conferred on their parents, to be bestowed on themselves, when they venture into domestic troubles. But any individual, with a judgment liberalized by Christianity, will be charitable in practice, at the very time when his political theories condemn the cause which calls forth the exercise of his principles. He may advise moral restraint, while he silently determines to relieve the subject of his admonition, should circumstances render relief necessary. Whatever consequences he foresees, or thinks to be inevitable, will not be suffered to suspend an act of present duty; for this simple reason, that the results of all things may safely be left with Omniscience.

But I would here remark, that the alarm excited in some serious minds by the system of Mr. Malthus, seems to me to wear the appearance of a disposition to question the powers of Providence to meet the exigencies of a supposed crisis in the affairs of the world; or to doubt the Divine mercy in eventually permitting a scarcity so calamitous in its consequences, as even to occasion the destruction of half the species. *Supposing* such a scarcity actually to depopulate half the earth once in every generation—will it be thought romantic to make this inquiry,—Would mankind consent to purchase, by submitting to this periodical scourge, a perfect immunity from *all other evil*; from every disquietude of mind, including the usual sources of domestic uneasiness (trifling indeed when contemplated individually, but far otherwise in the aggregate); the desolation of spirit occasioned by the wounds, or the loss of friends; the

distractions of remorse, of shame, of defeat, of fear, of jealousy, of insulted pride; the perturbation of guilt and despair;—an immunity from every derangement of the animal system; the languor of protracted debility; the throbs of protracted torture; from all that appals the imagination in prospect, or maddens with excess of agony when actually endured;—an immunity also from the effects of popular commotion; from the terrors of war—"upon the earth, distress of nations, with perplexity; men's hearts failing them with fear, and for looking after those things which are coming on the earth; nation rising against nation, and kingdom against kingdom"—the fire and the sword? Would men gain, or would they not gain, by this compromise? Let those think out an answer to this inquiry who have taken the dimensions of human misery, from a fair knowledge of the world, added to their own practical acquaintance with sorrow and pain.

The Anti-Malthusians talk unadvisedly in asserting that individuals in the middle and higher ranks, though of small fortune, may marry. Their statement amounts to this: the 200*l.* or 400*l.* a year, which suffice for a bachelor, would suffice for a family; but with the mistaken assumption, that persons may accommodate their married habits to their single incomes; as if (to say nothing of the harder sex) a woman of refinement could step down from a life of comparatively luxurious ease, to the coarse housewifery of a farmhouse. The question is not, whether inexperience, encouraged or deluded by strong attachment, would persuade her to venture into such servitude; but whether a man, who deserved to be happy with her, could bring himself to propose this dark descent. If an indigent bachelor *must* marry, he would most probably consult his own happiness, and most certainly his convenience, by soliciting the hand of his laundress's daughter, whose tears would not be likely to

flow at the reflection of having rashly encountered distresses which already oppress, and will inevitably oppress more. There would be no sentiment, no sympathy, no struggle of a delicate mind, to suppress tender upbraidings; no conflict of passionate love, with the bitter consequences of poverty and self-condemnation. All this would be satisfactorily escaped. There would be a sordid house; a more sordid wife; with no cause of affliction to *her*, but such as would "make Tom Butcher weep." Of the two evils, I should advise a man of genuine feeling to choose the young laundress. At all events, it is *the* evil which the Anti-Malthusian deserves himself to taste, by way of ascertaining the full and fair value of his own hypothesis. Let this desperate speculator understand, that marriage, if it mean nothing more than the legal union of Robert and Catherine, is only a permanent penance, fitted to expiate the crimes of Napoleon the Great; but if it realize its own intent, and fill its own capacities, we must condescend to provide against the incursion of vulgar wants; and regulate our cautionary measures by that true philosophy of human nature, which instructs us that the most refined emotions of the mind are far from being independent of the soul's union with its "muddy vesture of decay."—Foolish ventures are indeed made, and will be made, in spite of Mr. Malthus, and of this paper. Young persons will offer and receive addresses in the spirit of affected sentiment; and after marriage will have full leisure for repentance.

Respecting the general subject of population, I do not presume to have more than a general opinion. On looking over the very cursory remarks here offered, I thought more than once that I felt the ground beginning to sink; and therefore hurried out of the way of danger. Perhaps some of your correspondents will force me to try the surface again; which I will do without

force, if they will provide me stilts, and dry stockings, in the event of reaching the quicksand. When I began these observations, my chief design was, and chief it remains, to write for the sake of obtaining information from others, who, from their habits of investigation on subjects of this nature, are qualified to repress the dogmatism of all positive and fretful theorists. I have been told that Mr. Pitt's views of population were coincident with the new system. Of course, he regarded the matter as a branch of political philosophy. The readers of your work will connect it with the moral government of God. Far from wishing to violate this hallowed connection, I would endeavour to strengthen it; but by inquiring again, whether the worst supposable consequences of the obnoxious hypothesis may not be as reconcilable with the arrangements of Providence, as the proportion of evil actually known to be infused into the system of this world. Human vindications of the Divine procedure must be founded on Divine revelation, as illustrated by the visible creation.

When Milton ventured to justify Providence, he took care to occupy the vantage ground of Scripture; and the didactic part of his performance is merely a poetical amplification of the simple statements of the Bible. Then came the twin philosophers, Bolingbroke and Pope, with the beggarly elements of human wisdom. Yet the Essay on Man contains many a noble sentiment; and divinity at least as excellent as can be detected in the writings of such of Mr. Malthus's opponents as deny (this is far from being the case, however, with the British Reviewer) the catholic doctrine of original sin, while they revolt at the charge supposed to be brought by his system against the benevolence of the Deity. Let these persons explain how the permission of the crimes perpetrated during the last twenty-three years by revolutionary France, ad-

justs itself to the scheme of universal goodness; and I will dare to promise them full satisfaction on every branch of the hypothesis, which, right or wrong, has persuaded me to adopt the general sentiments, and, in the present communication, the signature of,

Sir, your *a priori* reader,
A MALTHUSIAN.

To the Editor of the Christian Observer.

My education and habits of life as a tradesman have inclined me hitherto to be but little of a politician. I have in general contented myself with the regular routine of my business; and, excepting the attention which is at times forcibly called to the important occurrences of the present eventful period, I have left state affairs to wiser heads than mine, thankful to Providence that my humble sphere did not expose me to many of those severe trials, which I am sure they must experience, who, being called upon to decide in matters of state, on questions of the most intricate nature, at the same time wish to preserve a conscience void of offence towards God and man.

But it has unfortunately happened, of late years, either from the unbounded spirit of adventure in our merchants, or from the too ready ear which our Government has lent to their statements, that commerce and politics have become so much connected with each other, as to require from the merchant, and those concerned with him, an accurate knowledge of the politics of the day, in addition to that of his own trade. Formerly, it was deemed a relaxation to take up the newspapers occasionally, after the business of the day was over; but now, a man is almost compelled to study them, in order to guard against being led into dangerous errors in his mercantile adventures, by the frequent changes in the measures of Government respecting commerce. I confess, Mr. Editor, this is a matter which, as

an old-fashioned man, I cannot approve of. I think it highly proper that statesmen should make themselves acquainted with the outlines of trade and commerce in general, but I do not like to see too many of our manufacturers and merchants turn statesmen. One cannot help fearing, that, instead of legislating for their country, upon an enlarged principle, their attention may be too much drawn to their own individual interests.

These thoughts have occurred to me, in considering the many difficulties which I have experienced of late in carrying on my own trade occasioned by the new-fashioned system of commerce; and which I cannot but think would have had no existence, if Government had not been too anxious to please the mercantile part of the nation, at the expense (in my opinion) of sound policy,—I had almost said, at the expense of every principle of morality. You will easily suppose that I allude to the present mode of exporting and importing goods to and from those countries under the control of France, and which, with regard to us, are in the mongrel character of half friends, half foes. I was much pleased with some remarks which appeared in your work last year, particularly a paper, signed *PROBUS*, in your number for April 1810,* and have been a good deal struck with the fulfilment of his almost prophetic forebodings respecting many of the “*nouveaux riches*.”

As I before said, Sir, I am no politician; and perhaps it is on that account that I am so utterly at a loss how to account for our Government persisting in sanctioning the present mode of trade. To me it appears, in every point of view, highly impolitic. I think it tends to degrade the character of our merchants and seamen, by accustoming them to every species of fraud and dissimulation; for whatever these Proteuses may think of themselves,

I durst appeal to the common sense and honesty, which, thank God, are still left in the nation, whether that man must not be considered as degraded, who, merely for his own emolument, will one day swear himself an Englishman, another day an American, and a third a German, just as the wind blows. Another objection to this trade, in a political point of view, is the disproportion between the imports and the exports, and that the chief profit arising from it goes into the pockets of foreigners. Another political evil, in my opinion, is the great number of foreign seamen, who are by these means educated at our expense for Bonaparte: (I think you did allude to this subject in one of your numbers).† These sailors acquire an intimate knowledge of all our coasts and harbours; and I think an attentive observer cannot but have been struck with the improved appearance of these men in the last few years. I am much in the habit of seeing them, and used to feel some elation in the comparison between them and our British tars; but I assure you I see a wonderful alteration now in their dress and manners, and I hear a good deal of their seamanship; so that I entertain a far more respectable opinion of them as sailors than I ever used to do, and cannot but have my fears that we shall, on some future day, feel the sad effects of this great addition to the resources of our enemy. Besides these objections, it is a matter well worth consideration how far we should be benefited by putting a total stop to the trade. I say benefited, because I believe, in this as in all other cases, it will eventually be found that honesty is the best policy. Your correspondent, *MERCATOR*,† has some judicious remarks on this head. There are, I believe, few of the articles we now get from the Baltic, which might not easily be raised in our own dominions, either at home

* See Vol. for 1810, p. 249.

† Vol. for 1810, p. 217.

or abroad. Surely, if British capital and ingenuity were sufficiently exerted in Ireland and America, we should have no temptation to resort to such means as are now made use of. I might go on to allude to the supply of naval stores which the enemy receives by the abuse of our licenses. It is impossible, upon the present system, but that such abuses should exist; and I fear, from what I have heard, that they exist to a considerable extent, and that the minds of men have become so familiarized with it as to think it no crime. Every thing now-a-days, Mr. Editor, has some soft appellation to disguise its enormity. Forgery and perjury are merely a simulated clearance; and a "slipping voyage" is the technical term for supplies of naval stores conveyed to our enemies; which, if it could clearly be brought home to some of our merchants, would probably give them at least a slipping voyage to Botany Bay.

But I must check myself, or I shall consume both your time and patience, before I come to my main reason for addressing you; and that is, to ask how people in my situation ought to act under the present circumstances. I need not tell you, after what I have written, that I disapprove entirely of the trade in question, and should exceedingly regret having any thing to do with it, *directly*. But *indirectly*, Sir, we all must be concerned in it, in a greater or less degree. The desk, for instance, on which I write, and the candles which give me light, are of Russian produce, besides various other articles commonly used for domestic purposes. The question is, where to draw the line; and I shall feel myself much obliged to any of your numerous correspondents who will give himself the trouble to reflect a little on the subject, and favour me with his sentiments through the medium of your valuable publication.

My business consists in buying hemp and tar of the merchants, and manufacturing them into cordage for the use of the King's navy and the

merchant service; and this, I think you will agree with me, is a very honest and useful calling. Occasionally I used to derive considerable profit by importing my hemp and tar direct from Russia myself. The moment, however, I found that this was no longer to be done without fictitious papers, false statements of the voyage intended, a false protest of the pretended loss or capture of the vessel, in order to cancel a bond deceitfully given in Russia, and many other such like deceptions, accompanied, I fear, frequently with perjury,—“standing up to swear all true,”—I did not hesitate to relinquish any concern in this part of the business: but it becomes a serious question with me, whether I ought to go further. There appears, however, no alternative between giving up my business entirely, and throwing myself and family out of employment, or buying my hemp and tar, as usual, in the market, without concerning myself by what means they come there.

I am aware that it will not avail one moment, to state how great the sacrifice must be in the former instance; such as extensive warehouses and machinery unoccupied, and labourers and mechanics deprived of their labour, &c. Still, however, in proportion to the greatness of the sacrifice, should be one's care to do nothing rashly, and to weigh well whether duty really calls for that sacrifice under the circumstances of the case. The matter seems to resolve itself simply into this;—how far a man is called upon to investigate the means by which another obtains his goods. It is vain to disguise my suspicions that dishonourable means must have been resorted to. But, on the other hand, you will please to observe, that these goods are exposed fairly to an open sale in the market, without the least infringement of the laws of one's country. I fear that lies have been told, and frauds committed, to obtain these goods. I fear, also, the same may be said of many other branches of trade. But am I therefore to refuse

the comforts of society, because many tradesmen, in their dealing, set truth and conscience at defiance? Or, will my purchasing such goods of the importer as above stated, leaving to his own conscience to decide on the means he employs in obtaining them, subject me to the charge of being partaker in his sins? Shall I be told, that a receiver is as bad as a thief? or, if so, do you, Sir, consider the two cases as analogous? It is probable that many people will not see much difference between them, but still the line must be drawn somewhere. It is, indeed, possible that goods so exposed to open sale may have been obtained in the most unobjectionable manner; for instance, of the agents to our ships of war who have taken the goods at sea, and had them condemned as lawful prizes. After the first or second hand, such goods cannot easily be known from those obtained by other means. Am I then called upon to discriminate between them, scrupulously rejecting the one and accepting the other?

I must beg your pardon, Mr. Editor, for this long intrusion; but, as I doubt not you have many readers in nearly a similar situation with myself, I hope you will not consider the subject unworthy a place in the pages of the *Christian Observer*. I shall be very happy, on their account as well as my own, to be favoured with your opinion on the case I have stated.

I am, very respectfully, &c.

A ROPEMAKER.

Wapping, December, 1811.

To the Editor of the *Christian Observer*.

I HAVE lately found, in the hands of one of my parishioners, an original document, issued by the Pope, in the year 1758, against a professional man of this place, for having renounced the errors of the church of Rome. As many of your readers may never have met with so horrid a specimen of papal excommunica-

tion, I will subjoin a copy for insertion in the *Christian Observer*, if you think it worth observing.

I am, yours,

MATT. PLACE.

Hampreston,

Dec. 1811.

"The Pope's Curse, Bell, Book, and Candle, on a Heretic, at Hampreston."

"By the authority of the blessed Virgin Mary, of St. Peter and Paul, and of the holy saints, we excommunicate, we utterly curse and ban, commit, and deliver to the devil of hell, Henry Goldney, of Hampreston, in the county of Dorset, an infamous heretic, that hath, in spite of God, and of St. Peter, whose church this is, in spite of all holy saints, and in spite of our holy father the Pope (God's vicar here on earth), and of the reverend and worshipful the canons, masters, priests, jesuits, and clerks of our holy church, committed the heinous crimes of sacrilege with the images of our holy saints, and forsaken our most holy religion, and continues in heresy, blasphemy, and corrupt lust. Excommunicate be he finally, and delivered over to the devil as a perpetual malefactor and schismatic. Accursed be he, and given soul and body to the devil, to be buffeted. Cursed be he in all holy cities and towns, in fields and ways, in houses and out of houses, and in all other places, standing, lying, or rising, walking, running, waking, sleeping, eating, drinking, and whatsoever he does besides. We separate him from the threshold; from all the good prayers of the church; from the participation of holy mass; from all sacraments, chapels, and altars; from holy bread and holy water; from all the merits of our holy priests and religious men, and from all their cloisters; from all their pardons, privileges, grants, and immunities, all the holy fathers (popes of Rome) have granted to them; and we give him over utterly to the power of the

devil ; and we pray to our Lady, and St. Peter and St. Paul, and all holy saints, that all the senses of his body may fail him, and that he may have no feeling, except he come openly to our beloved priest at Stapehill,* in time of mass, within thirty days from the third time of pronouncing hereof by our dear priest there, and confess his heinous, heretical, and blasphemous crimes, and by true repentance make satisfaction to our Lady, St. Peter, and the worshipful company of our holy church of Rome, and suffer himself to be buffeted, scourged, and spit upon, as our said dear priest, in his goodness, holiness, and sanctity shall direct and prescribe.

“ Given under the seal of our holy church at Rome, the tenth day of August, in the year of our Lord Christ one thousand seven hundred and fifty-eight, and in the first year of our pontificate. “ C. R.”†

“ 8th of October, 1758, pronounced the first time.

“ 15th of ditto, pronounced the second time.

“ 22d of ditto, pronounced the third time.”

To the Editor of the Christian Observer.

As you have taken several opportunities of directing the attention of your readers to the state of religion among the Irish Roman Catholics, I send you an *exact* copy of a printed notice, which fell into my hands in the latter end of June last ; and I trust that its appearance in the pages of your work will have a tendency to increase that interest in behalf of the uninstructed inhabitants of this kingdom which you have so frequently endeavoured to excite.

“ It is a pious and salutary thought to pray for the dead, that they may be loosed from their sins.”
—Mac. ii. chap. xii. ver. 3.

* At Stapehill there is still a chapel, and a female convent of the order of La Trappe.

† C. R., I suppose, must mean Church of Rome.

“PURGATORIAN SOCIETY,

“ Under the Protection of the most glorious Name of Jesus.

“ The stability of this society depends on the punctual payment of your arrears, the sooner to yield relief to the suffering souls in Purgatory, supply the wants of our distressed clergymen, and for the spiritual and temporal welfare of its members ; the three principal points of this laudable institution.

“ N. B. Subscriptions received in the school-room of Rosemary-Lane chapel, on the first Sunday of each month, from eleven till two o’clock.

“ Your arrears are 6s. 6d., being twelve months’ subscription, ending June 1811.

“ (Signed, by order),

“ J. C. BACON, President.

“ You are humbly prayed to continue your laudable exertions (so happily experienced since the commencement of this society) in obtaining new subscribers.”

The original of this notice is printed on a square piece of paper, folded like a note, with blank spaces left for the sum in arrear, the number of months’ subscription due, and the period when they expire ; and these are regularly filled up. I obtained it from a dissenting minister in Dublin, who had it from one of his congregation, that had been educated a Roman Catholic.

The perusal of such a paper as this, is calculated to excite a great variety of reflections, which I shall not attempt to anticipate. We are accustomed to meet with many such specimens of the doctrines taught by the priests, and received by the people ; but what must the inhabitants of England think of the state of a religious community, wherein such papers are circulated by the teachers, and such a society supported by the people ? Surely darkness covereth the land, and gross darkness the people.

I am, Sir,

Your obedient servant,

D—w, Dec. 1811.

Φ.

REVIEW OF NEW PUBLICATIONS.

The Vision of Don Roderick. A Poem. By WALTER SCOTT, Esq. Edinburgh: Ballantyne. 1811. 4to. pp. 122. Price 16s.

THAT works of fiction, grounded on historical fact, will generally be less interesting than those which owe their birth exclusively to the imagination, is a remark which we believe to be just; and the truth of which, we think, might easily be admitted without an appeal to experience. For it is obvious, that, in productions of which the object is entertainment, whatever tends to circumscribe the field of invention, must, in the same proportion, rob them of the charm which forms their chief attraction.

If Shakspeare had confined himself to the wars of York and Lancaster, his Caliban and his Ariel would never have been called into being. To have "drawn each change of many coloured life," might still have been his praise; but to "exhaust worlds," and then to "imagine new," are feats beyond the powers of the historical fabulist, because they are not within his opportunities.

Nor does the historical tale possess any advantages sufficient to outweigh this great objection. Even in point of credibility, it has no recommendation; for a partial adherence to fact renders every deviation from it more marked and revolting; and the mind, which, resigning itself to the delights of absolute fiction, can at last almost "hold each strange tale devoutly true," is, in the mixed species of narrative, kept in continual incredulity by the collision between matter of fact and matter of invention.

If these remarks are applicable to all works resting on the joint basis of history and fiction, they are peculiarly so to those in which the his-

tory is recent, and the personages of modern date. Such performances have, besides, this additional difficulty to contend with, that they are on the confines of what is ludicrous, and, if not sustained by a strong and steady hand, inevitably descend into burlesque.

It is for these reasons, that, among the poets who have undertaken to celebrate the triumphs of their contemporaries, so few have been found competent to discharge the task with credit to their subject or to themselves. While the insignificant contests of border chieftains, or the predatory excursions of an Indian tribe, have been recorded in the noblest strains of the British Muse, our numerous and animating successes by sea and by land, graced as they are by the lustre of the cause in which they have been obtained, and consecrated by the sympathy of all good men throughout the world, have found no poet* capable of securing to them the immortality which they deserve.

The war in Spain was a subject, therefore, which, with great disadvantages, was still worthy of the powers of Mr. Scott, both in respect of its difficulty, and of the neglect under which it had hitherto laboured from those competent to adorn it with poetry; and we felt, for this reason, a sentiment of regret, when we collected, both from the size of the work before us, and from the avowal contained in the advertisement, that it was meant to be considered as a slight and subordinate production; the sport, rather than

* In making this observation, we do not forget that Mr. Campbell has written some fine stanzas on the Bombardment of Copenhagen; and that the *Battles of Talavera* is a piece of considerable merit; but we do not think that either of these productions can be considered as of importance or value sufficient to disprove the justice of our remark.

the effort, of the author's genius, and not one of those capital compositions, on the basis of which he rests his fame.

It is impossible, however, that Mr. Scott should write without exhibiting some traits of greatness; and if the present poem is not to be classed among his most powerful performances, it is, at least, such as could have been produced by no other poet of the present day. It possesses (though in a more limited degree than we have elsewhere seen them) the peculiar excellences which have raised this author above his rivals—an energy without abruptness or constraint, and a rich strain of invention untinged with extravagance.

The poem opens with an introduction, in which the mountains and torrents of the borders are invoked to aid their bard with inspiration, while he celebrates the recent triumphs of the British army. The mountain spirit directs him to seek a theme among the legends of Spain; and the poet obeys by proceeding to narrate the *Vision of Don Roderick*.

This tradition is briefly as follows: Don Roderick, the last king of Spain, before the invasion of that kingdom by the Moors, was led, by an ill-starred curiosity, to penetrate into a cave near Toledo, the entrance of which had been closed for ages, and concerning which there was a prophecy, that the king by whom it was opened, "would discover both good and evil things." In this cave he discovered a bronze statue, representing Time, which incessantly struck the earth with a battle-axe, and on the shoulders of which, as well as on the walls of the cave, appeared inscriptions prophetic of the impending destruction of Don Roderick and his kingdom by the Moors.

These slender materials the creative imagination of Mr. Scott has drawn out into a poem of sixty-nine quarto pages, bending them, at the same time, with great skill, to his purpose of celebrating the British campaigns in the Peninsula. In

following his narrative, it is interesting to observe the nature and extent of the amplifications with which he has adorned and dignified the narrow basis of the poem.

The reader is first presented with a moonlight sketch of Don Roderick's camp before the walls of Toledo;—a scene conceived with that peculiar elegance, and delineated with that extraordinary felicity of diction, by which the poet of *Melrose* and *Loch Katrine* is so eminently distinguished. The monarch is next introduced at his confession before the prelate of Toledo; the penitent hiding, within the folds of his mantle, the fear and remorse depicted on his countenance, while that of the priest grows pale as he listens to the recital of many a deed of darkness. The confession over, the tyrant demands to be led to that "mysterious room" where the fates of the Spanish monarchy were to be developed, and, after a solemn remonstrance from the reluctant prelate, obtains his request.

"Long, large, and lofty was that vaulted
hall,
Roof, walls, and floor were all of marble
stone,
Of polish'd marble, black as funeral pall,
Carv'd o'er with signs and characters
unknown:
A paly light, as of the dawning, shone
Through the sad bounds, but whence they
could not spy;
For window to the upper air was none;
Yet by that light Don Roderick could
desery
Wonders that ne'er till then were seen by
mortal eye." xiii.

The bronze statue, mentioned in the legend, is turned to very good account by the ingenuity of Mr. Scott.

"Grim sentinels against the upper wall,
Of molten bronze, two statues held their
place;
Massive their naked limbs, their stature tall,
Their frowning foreheads golden circles
grace.
Moulded they seemed for kings of giant
race
That lived and sinned before the avenging
flood;
This grasped a scythe, that rested on a
mace;

This spread his wings for flight, that pondering stood ;
Each stubborn seemed and stern, immutable of mood.

Fixed was the right-hand giant's brazen look

Upon his brother's glass of shifting sand ;
As if its ebb he measured by a book

Whose iron volume loaded his huge hand ;
In which was wrote of many a falling land,
Of empires lost, and kings to exile driven ;
And o'er that pair their names in scroll expand—

Lo Destiny and Time, to whom by Heaven
The guidance of the earth is for a season given.

Even while they read, the sand-glass wastes away ;

And as the last and lagging grains did creep,

That right-hand giant 'gan his club upsway
As one that startles from a heavy sleep.

Full on the upper wall the mace's sweep
At once descended with the force of thunder,

And hurling down at once, in crumbled heap

The marble boundary was rent asunder,
And gave to Roderick's view new sights of
fear and wonder." xiv—xvi.

Of these sights of fear and wonder, the first is a dreadful battle between the army of Don Roderick and the Moors, terminating in the defeat of the Spanish monarch, who perishes in flight. Then is exhibited the recovery of Spain by the Christians, and the reign of Superstition, or the period during which, in the language of the poet, the land obeys a hermit and a knight, the one named Bigotry, and the other Valour.

If such allegorical personages are ever admissible, it is surely in a vision, where the events and personages are all of a shadowy and illusory kind ; and where the system of symbolical representation harmonizes with the general character of the piece. Not even in this connection, however, nor under the garb of Spenser's metre, can we find much delight in the personification of abstract qualities. They have been so long known to us in their metaphysical capacity, that it is not easy to fancy them in any other. Yet it is

impossible to refuse to the following passage the praise of highly poetical spirit.

"Valour was harnessed like a chief of old,
Armed at all points and prompt for knightly gest ;

His sword was tempered in the Ebro cold,
Morena's eagle plume adorned his crest,
The spoils of Afric's lion bound his breast.
Fierce he stepped forward and flung down
his gage,

As if of mortal kind to brave the best :
Him followed his companion, dark and sage,
As he, my master, sung, the dangerous
Archimage.

Haughty of heart and brow the warrior came,

In look and language proud as proud might be,

Vaunting his lordship, lineage, fights and fame ;

Yet was that bare-foot monk more proud than he :—

And as the ivy climbs the tallest tree,
So round the loftiest soul his toils he wound,
And with his spells subdued, the fierce and free,

Till ermined age, and youth in arms renowned,

Honouring his scourge and haircloth, meekly kissed the ground.

And thus it chanced that Valour, peerless knight,

Who ne'er to King or Kaiser veiled his crest,

Victorious still in bull-feast or in fight,
Since first his limbs with mail he did invest,

Stooped ever to that anchorite's behest ;
Nor reasoned of the right nor of the wrong,

But at his bidding laid the lance in rest,
And wrought fell deeds the troubled world along ;

For he was fierce as brave, and pitiless as strong." xxviii—xxx.

The next scene described is the usurpation of Bonaparte, under the inglorious reign of "a loose female and her minion." The delineation of the French tyrant is rather below what we should have expected from such a poet upon such a theme. The concluding image, however, is just and fine. After introducing the spectre of Ambition, which incessantly "beckons her votary on through fight and storm," it is said,

"No longer now she spurned at mean re-
venge,
Or staid her hand for conquered foe-
man's moan,
As when, the fates of aged Rome to change,
By Cæsar's side she crossed the Rubicon:
Nor joyed she to bestow the spoils she
won,
As when the banded powers of Greece were
tasked
To war beneath the youth of Macedon:
No seemly veil her modern minion asked;
He saw her hideous face, and loved the
fiend unmasked." xli.

After this we have the detail of the Spanish war:—the coronation of Joseph, the general insurrection, the Guerillas, Saragossa and Gerona, the exploits of Lord Wellington and of Generals Beresford and Graham. This was certainly the most difficult and dangerous part of Mr. Scott's task, and he has extricated himself from it without disgrace. To do more was perhaps impossible—at least it required his happiest vein, and the most strenuous exertion of his powers; yet, as if to shew that the force of his genius can at pleasure triumph over mean associations, he has ventured to introduce into a scene of very serious and terrible interest, the three cheers of Old England, and with so noble an effect that we do not hesitate to give this passage the preference to any other in the poem.

"While all around was danger, strife and
fear,
While the earth shook, and darkened was
the sky,
And wide destruction stunn'd the list'ning
ear,
Appalled the heart and stupified the eye;
Afar was heard that thrice repeated cry
In which old Albion's heart and tongue unite
Whene'er her soul is up, and pulse beats
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Whether it hail the wine-cup or the fight,
And bid each arm be strong, or bid each
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Don Roderick turn'd him as the shout grew
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A varied scene the changeful vision
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For where the ocean mingled with the cloud,
A gallant navy stemm'd the billows
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After a highly spirited description of the British army, in their several divisions of English, Scotch, and

Irish, the poet boldly breaks the chain of his fiction; escapes from Don Roderick, the Prelate, and the Vision; and devotes the remainder of the poem exclusively to the celebration of British valour. We have already noticed some of the beauties of the piece. That our readers may have an idea of its defects also, we copy the following lines, which are not more weak, or of more ordinary manufacture, than many others which we pass over without notice. They contain an address to Massena.

"But thou, unfoughten wilt thou yield to
fate,
Minion of fortune now miscalled in vain!
Can vantage ground no confidence create,
Marcella's pass nor Guarda's mountain
chain?
Vain-glorious fugitive, yet turn again!
Behold where, named by some prophetic
seer,
Flows *Honour's Fountain, as fore-
doomed the stain
From thy dishonoured name and arms to
clear—
Fallen Child of Fortune turn, redeem her
favour here.
Yet ere thou turn'st, collect each distant aid;
Those chief that never heard the lion roar!
Within whose souls lives not a trace por-
tray'd
Of Talavera or Mondego's shore!
Marshal each band thou hast, and sum-
mon more;
Of war's fell stratagems exhaust the whole;
Rank upon rank, squadron on squadron
pour,
Legion on legion on thy foeman roll,
And weary out his arm—thou can'st not
quell his soul." *Conclusion*, viii. ix.

And afterwards:

"Go baffled boaster! teach thy haughty
mood
To plead at thine imperious master's
throne!
Say thou hast left his legions in their blood,
Deceived his hopes and frustrated thine
own;
Say that thy utmost skill and valour shown
By British skill and valour were outvied;
Last say thy conqueror was Wellington!
And if he choose, be his own fortune tried—
God and our cause to friend, the venture
we'll abide." *Conclusion*, xi.

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* The literal translation of Fuentes d'Honoro.

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The Vision of Don Roderick contains many passages of descriptive elegance, much spirited declamation, and many sounding lines. That it has less striking beauties than any of the former productions of its author,—that it is occasionally turgid, and sometimes mean,—that it is deficient in elaboration and polish,—and, above all, that it fails in interest,—are truths which our admiration of the writer need not lead us to conceal; for it is proverbially true, that no man is at all times equal to himself: nor is there any want of precedent among poets, for inequalities of composition infinitely more marked than that which Mr. Scott has exhibited. The great demerit of this piece is its incompetency in exciting and arresting the attention—a fault, the cause of which is easily to be traced in the radical weakness of its plan. It is as difficult to listen with interest to a vision as to a dream, and they both equally demand conciseness in the narrator. If extended to any length, their dullness can only be redeemed by some artifice of plot, and continuity of action. A succession of independent events of real occurrence, such as form the subject of this poem, amounts to nothing more than a history, which is not the better for being told in verse, or introduced through the medium of a fiction.

High as the genius of Mr. Scott must be ranked, by all the lovers of true poetry; and wonderfully endowed as he is with the talent of adorning every subject that falls into his hands; it has been always apparent that he has owed much to his story, and that if he has far exceeded every other poet of his day in the delight which his works have excited, it is partly because his tales have been such as would, independently of the embellishments of his verse, have been productive of entertainment. We consider the poem be-

Christ. Observ. No. 121.

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WHATEVER might have been the real motive which impelled Huet to compose his own memoirs, he himself professes to have discovered one, in a desire to disclose the unsound parts of his character; by way of making a kind of oblation to the righteous Governor of the world. Under the influence of affliction, he writes:—"I felt myself summoned by God to scrutinize the engrained spots of my conscience, and most humbly and submissively lay them before his sight. I therefore thought I should perform an useful task in presenting an account of my past years to him, the Witness and Judge of all my delinquencies, and the Author of all grace, goodness, and beneficence, if I may hope to have acquired any merit for my actions in his eyes." (p. 2.)—To this paramount consideration he attaches one of subordinate importance, thus:—"To this motive was added the almost daily reproach of my friends; who, having heard me relate many anecdotes concerning the most learned men of this age, with whom I lived in close intimacy, urged me to undertake such a work." Ibid. Then follows a prayer that the Almighty would bless his undertaking. The comparative efficacy of the two motives announced in the above paragraphs may be determined by the general air of the performance. If the life of Huet be an useful speci-

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men of spiritual anatomy ; then the writer was actuated by the nobler impulse first described. If it be merely an illustration of the importance of a man to himself ; in that case, the narrator of his own tale may have had some difficulty in distinguishing the blandishment of some friends and many dependants, from a desire which originated solely in his own mind, to augment the reputation acquired by his writings, by superadding the fame and flattery of his admirers. Here then are two theories, one of which may perhaps be fully developed in the course of this article.

Huet was born in 1630. His father was once a Calvinist. But the mention of this fact deserves to be amplified.

"My father was born and bred in the midst of the errors of Calvinism ; yet, through the influence of Divine Grace, and the exhortations, both in person and by letter, of John Gontier, a pious and learned man of the order of Jesuits, he renounced the fatal doctrines which he had imbibed. When his mother, from whom he had derived his erroneous opinions, was attacked by a severe disease that brought her life into imminent danger, the prayers of this excellent person for his parent's salvation, and his urgent exhortations, were so efficacious as to bring her to a sense of the truth ; and, renouncing the doctrines of her nefarious sect with her dying voice, she calmly slept in Christ." p. 4.

Gontier, elevated to the most dizzy heights of self-gratulation, by this triumphant refutation of Calvinism, celebrated the whole affair "in a collection of Greek, Latin, and French verses ;" (p. 5.) which, *in perpetuam rei memoriam*, were engraved on immortal marble on the lady's tomb, in the church of St. John at Caen ; at the expense of her son, who was "an elegant dancer ;" indeed, so elegant, "that once," says the anti-calvinistic prelate, "when a splendid ballet was in preparation at Caen, and he was confined to his bed with a slight illness, the dancers came to him and constituted him the spectator and sole judge of their intended exhibition." p. 6.

Huet details the adventures of his early years with more prolixity than would be admired even in the present age ; when the value of biography seems almost to be measured by the compiler's ability to collect the littlenesses of the cradle, the coral, the nursery, the gingerbread, the school, and so on till the suckling becomes a man. But, peace ! we do not wish to raise the ghost of Sam. Johnson.

While Huet was finding his way to manhood,

"There arrived at Caen a company of Dominicans, for the purpose of restoring the relaxed discipline of the order in that town. With the spirit of piety displayed in this new form, I was so much captivated, that I became extremely desirous of being admitted into the society. My own relations, affectionately, yet pertinaciously, detained me a sort of prisoner in their houses ; and thus was obviated a design, undertaken, as I supposed, on the Divine suggestion. Even from my early childhood I was conscious of no obscure wishes to enter into the service of Christ ; and I frequently felt the sparks of this pious desire bursting forth in my soul, which were repressed by a vivacious disposition, obnoxious to the light inclinations and feeble blandishments of the world ; until at length conquering grace threw the rein over my reluctant spirit, and entirely subjected it to its own dominion." p. 25.

As curiosity allured the degenerate Israelites to attend the instructions of the precursor of the Messiah, though his doctrine, like his vesture and food, was repulsive to a haughty and luxurious nation,—so there has been always something in Monachism, which the young mind finds attractive ; and unnatural as it may seem, the attractions are such as might be expected, if they pleased at all, to please any period of life except its vernal season ; when pleasure either blossoms or begins to mature its high-flavoured fruit. This is the conquest achieved by the imagination of youth over the experience of age. When Huet had reached the winter, the hard season of life, he was able to interpret the wishes of his earlier days ; and he found

his call to religious seclusion to have been nothing better than a boy's fancy. However, there seems to be in the above extract a lurking design on the part of the bishop to secure to himself the credit of having been substantially religious from his infancy. Yet the terms employed to testify the existence of this occult and dormant piety, are so artificial that if the climax be really truth, Truth, in this instance, has condescended to veil her simplicity beneath the drapery of affectation.

Huet's insatiable love of literature introduced him to Bochart: "But as the controversies between the Catholics and Calvinists, of the latter of whom Bochart was minister, were carried on with peculiar warmth; lest those of my persuasion should entertain suspicions of the soundness of my faith, it was agreed between us that I should pay my visits with caution, and for the most part by night, and without witnesses." (p. 36.) Let no controversialist, after reading this, neglect to improve the witching time of night; for now Peter, Martin, and Jack may converse without either speaking or using daggers.

While Huet's nights were given to Bochart, he laboured to accomplish his exterior by commencing a series of attentions to the sex; "to be a favourite of whom," he says, "I regarded as the surest proof of politeness. In this view, I omitted nothing that I thought necessary to ingratiate myself with them: such as care of my person, elegance of dress, officious and frequent attendance upon them, verses, and gentle whispers, which feed the insanity of love: practices which I have, with too little reserve, displayed in a metrical epistle to Menage, well known to the public." (p. 48.) On this ridiculous and pitiable drivelling, the keen translator observes: "Nothing costs less to self-love than a confession of this kind; in which the writer, under the pretence of acknowledging some youthful frailties, gives views of himself which he knows to be likely to

enhance his character in the eyes of the majority of his readers. The epistle to Menage is here obviously referred to, by way of further information on a subject which he could not decorously dwell upon." If an accurate surveyor of human nature, in its present abject state, were looking abroad for an object which had an undisputed claim to deep commiseration, we should venture to direct his attention to the conduct of a Christian prelate, who, in his eighty-fifth year, could not resign the reputation of having enjoyed the average share of sinful pleasure in the prime of manhood; the season when men of the world formally allow themselves and others to drink the Circean cup, not merely as a matter of course, but as a kind of homage fairly due to their general system, and the willing price by which the friendship of their community may be purchased and secured. Huet writes, as though he expected to "breathe a second spring," while he caught a distant prospect of the groves of Daphne; to whose guilty recesses all return was now debarred; not, it should seem, by principle, but by causes which no speculations of his could control.

Some readers may censure these remarks, as too harsh for the occasion. The translator, we believe, will not concur in that censure. He has known enough of mankind to be aware of the fact, that in many sad instances, the libertine survives the man; and he will account for the unextinguished influence of vice on the mind of one who appears unwilling to renounce sin, even when, in one sense, sin has renounced him. It is a strange circumstance, and wise men will observe it, that libertines themselves have frequently turned with abhorrence from such superannuated offenders as have aspired to totter back again, from the verge of the grave, to scenes where the confession is wrung out, "I have no pleasure in them." Nature feels herself degraded and insulted; and the very adepts

in profligacy are ready to despise gratifications which they discover to be valuable to the fancy of a dying dotard.

In 1652, Huet visited Sweden in order to pay his learned respects to queen Christina. On his return through Holland, he says :

"At Worcum I personally experienced what I had often heard, but regarded as a fiction ; namely, that in the Dutch inns, a charge is made to the guest, not only for expenses incurred in his entertainment, but for the noise he makes. For when we were reckoning with our host, he put down to our account the barking of our little dog, and the horse-laugh of our saucy valet. And upon our laughing still louder at the charge, and treating it as a joke, the landlord flew into a passion, and called to his assistance certain rustics armed with axes: 'Here,' said he, 'are those who will make these rascally Frenchmen pay their dues !' We chose rather to submit than to fight." p. 189.

This jocose story will convince every candid reader that Sir John Carr's claim to originality must henceforth be abandoned. He is now convicted of having twitched from a Scandinavian crag all that time has suffered to remain of the mantle of Sir Peter Daniel Huet. But such is now the ingratitude of mankind, that a traveller can compile a quarto Northern Summer without expressing a single obligation to the man, who not only bequeathed his mantle, but an anecdote out of *My Pocket-Book*, by dropping a leaf of his journal at a Dutch tavern.

After a season, the author's moral feelings revived. He describes the consequence thus :

"It was now some time since I had duly explored the recesses of my conscience, and unfolded them in the Divine presence : for it commonly happens that the pursuit of vulgar objects attracts the mind from the contemplation of the celestial life, and even from a vigorous correction of the manners. For these purposes, a retreat to La Fleche, and the assistance of Mambrun, appeared well calculated. I therefore with great alacrity repaired thither ; and after a delightful conversation between us on the state of our concerns, I resolved to set apart an entire

week, according to the institution of the blessed Loyola, for the attentive recollection of all the errors of my past life, and the more careful regulation of my future days. And O that I had adhered to my engagements ! but I too readily suffered myself to be borne away by the fire of youth, the allurements of the world, and the pleasures of study, which so filled my breast, and closed up all its inlets with an infinite number of thoughts, that it gave no admission to those intimate and charming conferences with the Supreme Being. Under this imbecility of soul with respect to divine things I have laboured during the whole course of my life ; and even now, the frequent and almost perpetual wanderings of a volatile mind blunt my aspirations to God, and intercept all the benefit of my prayers. When from time to time God has benignantly invited me to pious exercises for the purpose of confirming in my soul the sense of religion, and washing away the stains contracted from human contagion, I have retired to places suitable to those intentions ; either to the Jesuits' College at Caen, or the Abbey of Ardennes of the Præmonstratensian order, one mile distant from Caen, or to our own Aulnai, after I was placed at the head of it. But I frequently experienced a contrary current in the breeze of divine grace ; as if the Deity by this indifference meant to punish my immoderate attachment to letters, and my sluggish movements towards divine things." p. 239.

The religion developed in this confession, is that of a person who compels himself to bear in mind, that when a bishop writes his own life, the world will expect him to say something about the object of his profession, as a matter at least of propriety ; or demand it as a kind of technical finish to a piece of ecclesiastical biography. But to answer this demand, is embarrassing. A prelate finds himself to be no bishop, but a parade officer ; or a civilian in canonicals ; or a man of letters living in classical luxury at the expense of the church. Still, there are moments when the soul looks into futurity. The feelings of these awful intervals, together with their immediate consequences, are recalled and described ; and the result is made to stand as evidence of the writer's religion. In retracing his adventures, Huet remembers, that he had paused

for a whole week to refit his moral powers; and the period appears to have been accurately adjusted to the degree of impurity which it was judged expedient to remove. But the influence of the principle obtained by this process was limited by the walls of La Fleche. The aspirant returned to the world; and the world returned to him.

It can scarcely be necessary to remind the reader of the fanciful character of the piety which Huet mistook for practical godliness: "Intimate and charming conferences with the Supreme Being!"* In no human writings, excepting perhaps the dramas of Kotzebue and the novels of Miss Owenson, can easily be detected such strange phraseology. The bishop must be supposed to mean the exercise of religious affections. Throughout the whole narrative, he seldom speaks of sacred things in the language of Scripture. Every subject is secularised.

In 1670, he was appointed sub-preceptor to the Dauphin (father of Fenelon's Duke of Burgundy), and filled that situation for ten years. About this period he compiled his great work, the *Demonstratio Evangelica*; and superintended the Delphin edition of the classics, originally projected by the Duke of Montausier. Whosoever expects to find any anecdotes of the French court, or any detail of the mode of education adopted by Huet, will be sadly disappointed by this preceptor's perverse silence. As Falstaff had a kind of alacrity in

sinking, Huet has a kind of alacrity in reducing interesting topics to incurable insipidity; and more frequently in omitting them altogether. He is a true Baratarian physician; for as soon as the table is covered with delicacies, in comes the bishop, touches every dish, tureen, and goblet; and in a twinkling, they all disappear! The guests,

—— at the full feast are famished,
And wonder why.——

Studies connected with his elaborate defence of Christianity once more awakened his conscience, and stimulated a long-formed desire to go into orders. Bossuet was consulted how this desire might be realized. The most serious view of the project seems to have presented itself in the difficulty which attended the transition from a court dress to the costume of an ecclesiastic. Bossuet advised the transition to be rapid; but the subject of the experiment thought differently; and by an inverted process, gradually reduced himself from a perfect *rana* to the unfinished figure of the tadpole. But hear him:—"I was of opinion that I should not suddenly change my habit, but by degrees; daily shortening my hair, and bringing the rest of my dress to a more sober form. This was at length approved by Bossuet; and the matter was so dexterously managed, that although I had hitherto appeared in a garb suited to a court life, and rather in the military mode, the alteration was scarcely perceived." (Vol. ii. p. 178.) An achievement thus splendid drew after it long streamers of glory. He had already received the clerical tonsure; he was initiated into the inferior orders of the church; and in his forty-sixth year became a perfect ecclesiastic. "He appears," observes the translator, "to have taken ordination like a nauseous dose; that is, swallowed it down as quickly as possible, in order to get rid of the taste." He was soon after appointed abbot of Aulnai, where he wrote Latin verses,

* We give the translator credit for a faithful version. But in looking through these volumes, we frequently wished to have consulted the original, to which we had no access. Fidelity alone can account for some of the odd expressions, belonging, we should have thought, to no language whatever. The annotations are a specimen of the prevailing literature of times when we are all expected to know all persons and all things superficially, and nothing profoundly. Dr. Aikin selected the work as affording a good basis for the literary history of the age in which Huet flourished;—the best apology for having turned into English so dry a book.

observed eclipses, weighed air, and examined the Cartesian philosophy.

In 1692 he was consecrated bishop of Avranches, a city in lower Normandy; but the situation, he says, disagreed with him; and in seven years he abdicated the see, on the plea of ill health. The annotator tells a different story. According to him, Huet was too fond of books to be fit for an active station. When persons came to him on business, they were constantly told, that the bishop was at his books, and could not be disturbed; upon which one of them said, Why did not the king give us a bishop who had finished his studies?" Huet now retired to the abbacy of Fontenai, conferred upon him on resignation of the bishopric. Here was to be his heaven. But no sooner was he comfortably settled, than there seemed to be a general insurrection against his peace. His successor at Avranches, and the representatives of his predecessor at Fontenai raked him fore and aft. Father La Chaise, appointed arbitrator in his disputes, behaved with downright severity. The very tenants of the abbatial farms were only to be subdued by parliamentary interference.—Huet died at Paris on the 20th of January, 1721; having almost completed his ninety-first year.

Every attentive reader of this book, will readily perceive, that by far the greatest part of it might much better have been written by the bishop's secretary. If a person profess to write *his own* life, the public has a fair right to know a little of the author's interior; for all the rest is "known and read of all men." He imposes upon himself a moral obligation to tell what none else can tell; but if he virtually disowns the obligation, the public will express their sense of injury and disappointment by suspecting the offender to have disclosed all that could be exhibited with credit. Consequently, he is regarded not as a good and true historian, but as an apologist; or as

one who *will* be heard first, that he may prejudice the jury before they call for the witnesses. There is indeed a method by which some self-biographers have passed themselves for confessors; but they have had the sagacity to make their confessions of sin *set off* what they assume to be their virtues; the lustre of the latter being heightened by contrast. They will consent to allow one part to be evil, on condition that you will own the other nine, or forty-nine, or ninety-nine, (the quantities vary,) to be substantially good. The dishonesty of self-biographers offends the moral feelings, by depriving the thoughtful reader of that peculiar instruction which is imparted, by comparing the moral operations of another mind with his own. Anxiety for himself as a probationer for eternity will create what may be called a sanctified curiosity to be informed by what process of spiritual degradation a man brings himself deliberately to present the world with a false account of his own motives of action, and, while he professes to let them into a secret, is, in reality, laughing at their credulity. There is an elaborate hypocrisy in this case, which may alarm such persons as recollect our common origin.—The intellectual reader will be galled, by feeling himself swindled out of the opportunity which self-biography affords, of observing the subtle operations of the will, when conscience struggles with passion, and pride with sensuality, and when the occult causes of actions, unaccountable to all but the actor, are developed by the only person who could indulge him with the disclosure. Not that the actor can, as such, give the truest account *always*; but a quick-sighted judge of human nature will find some instructive amusement in watching another's efforts to tell what he thinks about himself; when, like Cowper's sheep at the lime-kiln, he knows not what to think.

A most unreasonable quantity of

Huet's memoirs is engrossed by a *catalogue raisonné* of his literary associates. They seem to have sat for their pictures, that the bishop might hang his gallery to repletion; and then walk up and down this temple of fame, communicating and receiving greatness. To be sure, if vanity were justifiable, no lover of sound learning would quarrel with him for exulting in an intimacy with such men as Bochart; but the bishop, like numbers of our fellow mortals, makes his familiar stepping stones to importance.

He appears to have been credulous. One reason for this infirmity may perhaps be found in his want of a practical knowledge of the world, which he chiefly knew from books; and he was not free from what was once a vulgar prejudice, that whatever is *in print* must be true; that is, in his case, of course, if supported by a great name. His Swedish journey subjected him to one or two palpable *hoaxes*. And there is a story about his having been half gulied by an alchemist, (Vol. ii. p. 26.)

The character of this prelate is a striking and an affecting illustration of the difference—we adopt the language of a living philosopher—between being the dignified advocate of Christianity, and its humble disciple. He published a work abounding with deeper erudition and sound reasoning; which the learned of all nations have combined to admire. Men of letters, to-day, have written commentaries on a voluptuous classic; and to-morrow, on an apostolic epistle. In each case, they frequently write as though there were no difference between sacred and profane literature. The salvation of the soul is as an accident to the substance. The truth of the Gospel is demonstrated; and its doctrine practically denied. The infidel is confuted by the unbeliever. Huet expresses no *personal interest* in the Gospel. “He dies, and makes no sign!” His references to “the God and Father of our Lord Jesus Christ,” are little

superior to what a theist might make to a metaphysical deity, unrevealed and inaccessible, the unknown God of the Pagan world. The *extremus labor* of a Christian bishop might have been excused, even by the bigots of infidelity; had it contained the dying thoughts of a sound believer in Christ Jesus. As it is, the enemy may perhaps exclaim, “Are *these* thy triumphs, Christianity?” We answer, “No: we refer you to something more substantial. Look at the examples of practical religion which repeat the apology of the early Christians: *Non magna eloquimur sed vivimus.*”

Some persons may acquit Huet on the score of old age; a season when men have a prescriptive right to be garrulous. The question, however, is not, whether their talk may be redundant; but whether their talk ought not to discover that serious subjects are wrought into the texture of their minds, and cause them, sometimes at least, to be redundant on religion. The last years of holy persons may indeed betray infirmities connected both with their spiritual and secular habits; yet the divine principle, even though oppressed by much intellectual debility, manifests its existence and efficacy too. From them the Christian paradox receives useful illustration: “As dying, and, behold, we live; as sorrowful, yet always rejoicing; as having nothing, and yet possessing all things.”

Our report of the work under review has been undertaken with reluctance; both on account of the innate disagreeableness of the book itself, and because it was but barely just to the Bishop of Avranches to refrain from visiting him while the recollection of the *noctes canaque deum* spent at Cambray,* made us impatient of all other society. Certainly, the nights and suppers at Avranches are purely human.

Fenelon—oh the freshening influence of that name!—differs from Huet, as the beams of a vernal morn-

* Christian Observer for November, 1810, pp. 687—702.

ing from the night exhalations of a morass. In the first, Christianity did indeed display her triumphs; from the other, she extorted the heartless compliments of ceremony and office. Could any mortal homage have increased her native dignity, she would have been indebted to Fenelon for a boon unconsciously bestowed; while Huet would have offered an unaccepted sacrifice, though assumed by himself to be costly and meritorious. The two characters stand opposed to each other, as a sublime degree of spirituality is contrasted to the worldliness of a man who considers Christianity as a material out of which he may erect vast structures of intellectual fame. The contemplation of these is a compensation for his having agreed to be a believer. With a contractor of this kind, the question is, "What shall I be profited, if I lose the world, and save my own soul?" The reply is ready; "I have no occasion to lose the world; for I will contrive to make it all my own by causing religion to be the prime source of my reputation; and thus opposites shall for once be reconciled." Fatal sophistry! but so we deceive, and are deceived.

We feel a very strong desire that Fenelon also had written his own life. As to poor Huet, he has done the deed; and, with Shakspeare's *Thane*, we can truly say, "This is a sorry sight!" The portraits of both prelates hang side by side in our cabinet; and when to our fancy, the Gallican Church presents her matron form, we think of Hamlet's filial remonstrance,—

Look here, upon this picture, and on this;
The counterfeit presentment of two brothers.

See what a grace was seated on this brow;
A combination and a form indeed,
Where every God did seem to set his seal,
To give the world assurance of a man.

This was your husband. Look you now,
What follows;

Here is your husband; like a mildew'd ear,
Blasting his wholesome brother.

Neither the purity of Fenelon, nor the delinquency of Huet, can be

attributed to their church. In that communion, as in other divisions of the Christian world, the personal sanctity of *eminent* saints seems to indicate the inefficacy of all human modifications of the Gospel; that is, as distinguished from the immediate teaching of the Holy Ghost, who chooses, as it were, to be sometimes equally independent of the best and worst instruments. Not that the circumstance here supposed, should be so abused as to make creeds a matter of indifference; for the force of a principle must be measured by its known operation on the mass, and not by its assumed influence on individuals. Whoever refuses to concede this, may be referred to the undisguised profligacy of manners prevailing among the higher and middle ranks in Popish countries. Compare this with the general decorousness of the same classes in this island, or in any portion of the world, where Christianity has been suffered to diffuse her own doctrines without molestation. The scale of morals will be found to correspond to purity of faith; and, if amidst the corruptions of Rome, some have walked with undefiled garments, we do not forget that this degenerate communion has never formally renounced the elementary doctrines of the Gospel. They are indeed found in combination with baser matter; but expert analysts have succeeded in decomposing the mass; and, after examination, have *chosen the good part*. In all religious communities there will be a *profanum vulgus*, which will take its faith upon trust; that is to say, will have no faith at all, although offensively impatient with any party but its own. This is not Popery, nor Protestantism, but human nature in religious masquerade; sometimes in a black, then in a purple domino; and in fact, in every colour and costume which can be invented. Fenelon never assumed a character. His own supported itself. Huet was driven to personate

one to which he was unable to impart spirit and nature. He wore the mitre with such counterfeit dignity, and waved the crosier with so clumsy a grace, that many who watched his feats at the masquerade, wondered he should have chosen the very character which he was irresistibly fated to spoil.

Christian Liberty ; a Sermon preached at St. Mary's, before His Royal Highness the Duke of Gloucester, (Chancellor of the University), and the University of Cambridge, at the Installation, June 30, 1811. By Samuel Butler, D.D. late Fellow of St. John's College, and Head Master of Shrewsbury School. Shrewsbury, Eddowes ; London, Longman. 12mo. pp. 129. 1811.

IN the month of June, 1811, as the public well know, the Duke of Gloucester was installed Chancellor of the University of Cambridge ; a distinction which he justly merited, both on account of his public conduct and his private virtues. Our readers will also remember, that on the occasion of his installation a prodigious concourse of people of both sexes, and of all ranks, assembled within the precincts of the Alma Mater. Amidst other points of assemblage, a great part of this multitude came together at the University church, to hear Dr. Butler address them in his ministerial character. Prepared for the nature and extent of his audience ; expecting to address thousands of the young, the fashionable, the dissipated ; selected by the University as a sort of organ of their embodied opinions ; carrying, as it were, their reputation, for a day, in his hands ; he thought proper to deliver the present discourse. It might have been expected, that a preacher, raised to such a vantage ground, would have eagerly embraced the opportunity of fighting the battle of Religion ; that he would have defended her cause, where she was most rudely assaulted.

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ed ; that he would have fortified some weak point in our own camp, or seized some advanced post of the enemy. We too fondly hoped, that, suiting the topic to the audience, the preacher would teach the worldly, the dissipated, the thoughtless, the perils of worldliness, of dissipation, and of neutrality. But whether it was that the elevation of some pulpits, like a station on the Alps, gives a clearer and more commanding view of the valley below ; or whether the magicians of that astrological university conjured up some phantom before the eyes of the preacher, we know not. Certain it is, he did not see his audience with our eyes, or contend with an enemy who appears to us to have any real existence. But these are points rather to be proved than asserted ; and although it will be at the expense of carrying our readers over ground they have often trod, they will, we trust, forgive, and, as far as they can, accompany us, while we review the work before us. If the hydra has seven heads, it must be beheaded seven times.

The text of the sermon is from Gal. v. 1 : "Stand fast, therefore, in the liberty wherewith Christ hath made us free ;" and the sermon is, as the text promises, a defence of *Christian liberty*—employing the term, however, as will be seen, in a very peculiar sense. It opens with declaring, p. 9, that "even in infancy the germ of this passion (for liberty) is developed among the earliest operations of the human will." The author proceeds to shew, in a well written passage, that St. Paul did not, in his submission as a Christian, forget his rights as a citizen. He then states his intention to inquire "whether the restraints and austerities which *some* teachers (whom he does not name) would engraft upon religion are consistent with the doctrines or practice of Christ and his apostles." He states also, that he shall pursue this inquiry, not by examining "particular and detached texts," but by regarding the "gene-

ral tenor of Scripture," and more especially the "recorded actions of Christ." And laying down as a principle of interpretation, "that the precepts of the apostles may, in all intricate and disputable cases, be best understood by unequivocal and direct reference to the actual practice of our blessed Lord," he contrives, very conveniently, to free himself from the "bondage" in which the Epistles of the New Testament were not unlikely to hold him.

Dr. Butler gives us, at p. 14, a catalogue of things and qualities interdicted in Scripture. The enumeration is as follows: "Absurd and extravagant gestures which may attract notice, gloominess or dejection of countenance, affected professions of humility, severe, censorious, and uncharitable judgment of our neighbours, strict and literal interpretations of metaphorical phraseology in contradiction to the spirit and general meaning of the context, usurped spiritual pre-eminence, blind and infatuated zeal for proselytism, moroseness, pride, and selfishness." Why the author has collected all these atrocities into a catalogue, it is difficult to say. Certain great writers, indeed, as poets and botanists, have their catalogues. Other writers also, as Dante, love to conjure up and hold converse with the most tremendous images. In human nature itself, moreover, there is an occasional love of the horrible: this passion may, for the moment, have seized our author. Whatever be the solution of the difficulty, however, we can discover no rational cause why the character of our Lord should be contrasted with the fictitious personage compounded of these qualities. Cicero says, indeed, that there is no opinion so absurd which some philosopher has not been found absurd enough to defend; but certainly we will venture to affirm, that the name of the writer who defends qualities such as these is not yet upon record, much less has it an English termination, or a modern date.

In justice to Dr. Butler, as well as to ourselves, we will now lay a rather lengthened extract before our readers. We prefer doing this to giving them a brief abstract of the passage, because we are anxious, that if the comment should not be borne out by the text, they may have the means of rectifying our misconceptions.

"With regard to the practice of our Saviour," observes the preacher, "we may remark, that his first miracle was performed for an occasion of festivity; we find him also constantly partaking of social intercourse with those about him, and so far was he from recommending or performing any acts of ascetic* mortification, that he was reproached by the over-righteous sect of Pharisees as 'a glutton and a wine-bibber, a friend of publicans and sinners.' We find no particular acts of penance enjoined by him; no rigorous austerities recommended, no ceremonious strictness of outward deportment practised by him; on the contrary, HE who was greater than the greatest, and wiser than the wisest, and holier than the holiest of the sons of men, lived among them as one of themselves. Not distinguished from the truly pious worshipper by unsocial gloom, or by uncharitable censoriousness, or by forbidding severity, or by haughty abstraction; but visibly and uniformly distinguished from the superstitious or hypocritical Pharisee by rational cheerfulness, by engaging affability, by active and unwearied benevolence, carrying his piety onward from words to things, and employing it to regulate every act of life; and by its mild, steady, but unobtrusive and unostentatious influence, to direct and sanctify the performance of every social duty. Thus He threw fresh radiance and fresh endearments around the sacred duty of Charity itself, by uniting the occasional exercise of it with our convivial enjoyments; for he instructed his followers, when they prepared a feast, to call the blind, the poor, and the maimed; and he added, that however unable such persons might be to return the kindness they had received, yet they who thus mingled cour-

* We are no friends to acts of *ascetic* mortification: but we should be glad to know in what precise light Dr. Butler views the facts of our Saviour's fasting forty days in the wilderness, and of his retiring to a mountain to pray; His intimation, that "this kind goeth not out but by prayer and fasting;" and the rules He lays down (Mat. vi.) to regulate the practice of fasting. Does Dr. Butler suppose that fasting does not imply mortification?

tesy with bounty, and made things temporal subservient to things spiritual, should meet with a recompense at the resurrection of the just.

"May I be permitted to remark, that an *adumbration* of this conduct is to be found in the life of him whom Plato describes as the most *just* man he ever knew, and whom we are accustomed to consider as one of the *wisest* philosophers of the heathen world. Increasing his usefulness without diminishing his dignity, Socrates associated with the lost sheep of the gentile flock; even with courtezans, libertines, and sophists; and by expedients the most gentle, he endeavoured to rectify their errors and correct their irregularities; did not our Master, for the same benevolent purpose, mingle in familiar converse with publicans and sinners? Socrates, on the most serious topics, drew his images from surrounding scenery and the objects of common life; have not the most judicious and learned expositors observed the same beauties in the discourses of Christ? Socrates condemned the mischievous subtleties of those declaimers who displayed their ingenuity and fondness for paradox, in separating the useful from the honourable; did not our Lord in the same manner combat the doctrinal refinements of those teachers, who not only tore asunder what God had joined together in the religion of Moses, but set the ritual above the weightier matters of the law, and made of little or no effect some express prohibitions in the Decalogue, especially those which are pointed against perjury and adultery? Socrates, as Cicero justly remarks, brought down philosophy from the skies to the bosoms and business of men in social life; did not our Lord, in a yet nobler strain of simplicity and sublimity, inculcate the first and second great commandments; and when revealing or enforcing the will of his Father, did he not uniformly appeal to those clear and salutary apprehensions of right and wrong which the hand of God has deeply engraven upon the tablet of the human heart?

"Plato, we may farther remark, and Xenophon, however dissimilar from each other in the colour of their style, the choice of their subjects, and the purposes for which they recorded the opinions and actions of Socrates, yet seem to have been equally impressed with these characteristic qualities to which I have adverted, in the daily life of the Grecian sage. In the same manner the Evangelists, however they might differ from one another in the sources of their knowledge, or in the peculiar temperaments of their own minds, uniformly ascribe to their Master, the marked and entire exemption from affected singularity

and exterior austerity, which I consider not only as shedding additional graces on his personal character, but affording additional evidence for the divinity of his mission." pp. 15—19.

In this passage, there are some sentences in which we cordially concur with Dr. Butler. We concur with him in admiring the uniform courtesy, the active and unwearied benevolence of our Lord. But when it is said of him, that "he lived among the sons of men as one of themselves," we cannot but apprehend that Dr. Butler has formed a very inadequate conception of the character both of our blessed Saviour and of the world which he came to redeem. "Ye are not of the world," says Christ to his disciples, "even as I am not of the world. If ye were of the world, the world would love its own; but now the world hateth you." And he tells them not to marvel at this, because "it hated me before it hated you." Deferring for the present our further observations on this subject, we would only ask Dr. Butler, whether he thinks to establish the fact of our Saviour's conformity to the world, by the reference he has made to the particular description of guests whom he recommended to his followers as the partners of their convivial hours? Whatever it might have been in the days of Christ, we apprehend that this species of feasting is not very common in the convivial circles of the present day; and that if it were, those persons would be the very last to object to it, whom this sermon so vehemently condemns as fanatics, puritans, austere, unsocial. We would humbly submit to the decision even of Dr. Butler, which class of men most abound in the luxury of feeding the hungry and clothing the naked, of being eyes to the blind and feet to the lame, of cheering the afflicted and instructing the ignorant:—the vilified preachers and professors of "evangelical religion," of

“vital Christianity ;” or those who, like Dr. Butler, delight in holding these men up to the scorn and derision of the world. He may be able, we doubt not, to solve this question, without extending his view beyond the limits of Shrewsbury itself.

A parallel between our Saviour and Socrates is not a new idea. It was attempted by Rousseau before Dr. Butler was born. And how much superior, in justness of conception, as well as in strength and beauty of colouring, is the parallel of the infidel philosopher to that of the Christian divine, may be seen by turning to our volume for 1810, p. 272, where the former is inserted. In one respect, however, Dr. Butler's parallel is perfectly original. He is, we believe, the first person who has attempted to vindicate the conduct of Socrates in associating with *courtezans*, by the example of Christ ; or who has attempted to stain the purity of our Saviour's character, or to degrade the standard of Christian practice, by so indecent (we had almost said profane) a comparison. We earnestly request that such of our readers as are sufficiently acquainted with classical literature to institute the examination, would turn to the eleventh chapter of the third book of the *Memorabilia* of Xenophon, and we are persuaded that they will not think our reprehension of Dr. Butler misplaced. The very title of the chapter, we should have thought, would have precluded any Christian scholar, much more any Christian divine, from the possibility of being guilty of a profanation so gross and revolting. The title of it is, “Cum meretrice Theodota de arte hominum alliciendorum disserit” (Socrates, viz.). Doubtless many who heard Dr. Butler preach, and many more who have since read his sermon, have taken it for granted, that, when he ventured to recommend the conduct of Socrates in associating with courtezans, as being an adumbration of that of our Saviour, he must have alluded to instances in the life of that philo-

sopher of his having laboured to reclaim the vicious, or to console the penitent with the hope of pardon. For ourselves, we know of no such instances. But what will be his surprise to find that the intercourse of Socrates with courtezans, as it is here recorded by Xenophon, was of the most licentious and profligate description ; that part of the enjoyment of this likeness of the holy Jesus, arose from gazing at the exposed person of Theodota, as she was modestly lending herself as a model to the painters, *οἷς ἐκεῖνην ἐπιδείκνυσεν εαυτῆς ὅπως καλῶς ἔχου* ;—that his whole conversation with her is directed to the perfecting of this courtesan in the arts of seduction ; and that not even one remote hint drops from him calculated to impress her with the dishonourable nature of her pursuits? And yet Dr. Butler dares (is it possible not to feel indignant ?), from the University pulpit of Cambridge, not only to hold up the conduct of Socrates, in *thus* associating with courtezans, to the admiration of his audience, but to represent it as a fair parallel to that of our Saviour. Had a man wished insidiously to undermine every sentiment of purity, in the minds of the lettered youth who filled St. Mary's on this occasion, could he have pursued a more effectual course than this? These young men would naturally look to the same work to which we have referred, for an elucidation of Dr. Butler's estimate of the character of our Saviour, and of the *liberty* which he allows to his followers ; and what would they find? They would find that, under the name of Christian liberty, a license was given them to indulge in the most polluting intercourse.—We are not charging Dr. Butler with having actually intended this ; but the effect is the same as if he had intended it. It certainly is much to be lamented, that a man who possesses so little moral discrimination, or, to speak more properly, so defective a moral taste, as to be capable of confounding the conduct of Socrates

in "his associations with courtezans;" with that of Christ, in calling sinners of this class to repentance, and consoling the weeping penitent; should be charged with the tuition of so many of our youth, and should also be numbered among the ministers of the Church of England.* HER foes are indeed they of her own household. But we proceed.

Dr. Butler, after having stated with tolerable correctness the nature of the liberty which the Christian dispensation imparts, draws from his statement this general inference: "Hence whatsoever tends to confine the operation of the Christian religion, to cramp it with needless austerities, to make it burdensome or unamiable in the sight of mankind, must be contrary to the very spirit of Christianity, and to the benevolent designs of its blessed Author." Now to this inference we decidedly object, as false, unscriptural, and mischievous. We admit, indeed, that to the true Christian; to him who has been "renewed in the spirit of his mind," and become "a new creature;" with whom "old things are passed away, and all things are become new;" who is therefore not "of the world," even as his Master was "not of the world;" who, no longer "carnally minded, which it is death to be," has attained through Divine grace that "spiritual mind which is life and peace:" we admit that to him Christianity presents no needless austeri-

* If any thing were wanting to justify the severity of these remarks, it might be found in a note at p. 53, where Dr. Butler quotes, with marked approbation, the following passage from Erasmus: "Vix mihi tempero quin dicam, sancte Socrates, ora pro nobis;" and again, "At ipse mihi sapen-tero non tempero, quin bene ominer sancte animæ Maronis ac Flacci." To the *holy* Socrates we have already adverted. But to apply the term *holy* to Horace, is a prostitution of it, of which we apprehend that no man *could* be guilty whose moral taste had been formed by the New Testament. It will be a consolation to the "modern Puritan" to find, that the accusation brought against him as *over-righteous*, is preferred by one who appears to contemplate with admiration the *purity* of Horace.

ties, nothing burdensome, nothing unamiable. His heart is cast in the mould of the Gospel. He loves the holy law and the holy service of God: and guided by the example and strengthened by the grace of Christ, and animated by the hope which He has inspired, he is ready, like him, to deny himself, to endure the cross, and to despise the shame. But Dr. Butler's words would imply that the spirit of Christianity is such as will accord with the views of mankind at large. What, then, is meant by the self-denial which is universally enjoined in Scripture; by the crucifixion of the flesh, with all its affections and lusts; by the mortifying of our members which are in the earth; by our even *dying to the world*, an attachment to which is represented as "enmity against God?" What is meant by the solemn engagement which we all make at the baptismal font, to renounce the world, the flesh, and the devil? Is there nothing arduous in the performance of this vow? What, also, is meant by the reiterated exhortations to "watch and pray," to "strive to enter in at the strait gate," to "press forward towards the mark," with which the New Testament abounds; and by the promises of Divine aid which are annexed to these exhortations, since "without Me ye can do nothing?" What, we would ask Dr. Butler, is meant by all this, if it was the *design* of Christ to make his religion such that mankind should fall in love with it, as it were, spontaneously, and at first sight? Let Dr. Butler fairly make the trial: let him go to the first ten or twenty men he can think of, who are in the habit, after the example of Socrates, and, as he allows it to be profanely implied, after the example of a greater than Socrates, of "associating with courtezans:" let him preach the Gospel to them;—"Repent and be converted;—flee youthful lusts;—whoremongers and adulterers God will judge;—cleanse your hands and purify your hearts, ye sinners;—for,

know, that he who even looketh on a woman to lust after her hath already committed adultery with her in his heart, and that no unclean person shall inherit the kingdom of God :—therefore turn from your evil ways, that your souls may live, and accept the pardon, the grace, the peace of the Gospel.”—How does he suppose they would relish such a doctrine? Would they or would they not deem the preacher needlessly austere, and his injunctions burdensome and unamiable? Will Dr. Butler deny, that to preach thus would be to preach the Gospel? Or, allowing this, will he deny that such preaching would meet with much contrariety in the hearts and lives of a great part of our population, and especially of our youth? And if so, has Dr. Butler, or has he not, been guilty, in the representation which, in this sermon, he has given of Christianity, of misleading those whom he is especially bound to guide into all truth? *We* think he has; and in this opinion we are confirmed by what follows :

“Let us suppose a sensible heathen were told that the first man having transgressed a positive command of God, was subjected thereby to a curse inflicting death and multiplied sorrows on himself and his posterity. Let him then be told, that by the Christian dispensation this curse was removed in all its fatal consequences, and happiness and immortality restored to man. Would he not immediately perceive and acknowledge the *benevolence* of this dispensation? Let him, while this *natural* impression is fresh and vivid, be farther made acquainted with the precepts* of that dispensation. Would he not say, in all that I learn and hear on this subject, I find new confirmations of the benevolence of God. The new law which he has given, contains nothing which does not harmonize with the great act of mercy and goodness from which it originated; nothing that does not

suppress terror,* and encourage confidence, that does not awaken love and soften apprehension, that does not kindle gratitude and enliven hope.† I am indebted, he might say, to God, for life and being, in the midst of a world stored with every thing adapted to the wants and happiness of my nature, and for a rule of life tending as well to secure that happiness as to exalt my gratification in the enjoyment of all the temporal blessings around me.” pp. 23, 24.

The author here supposes a heathen to be told, that the “first man, having transgressed a positive command of God, was subjected thereby to a curse inflicting death and multiplied sorrows on himself and his posterity;” and to be told also, that “by the Christian dispensation, this curse was removed in all its fatal consequences;” and he then asks “whether the heathen would not acknowledge the benevolence of this dispensation?” We answer. Perhaps not, for he might, like many others, to whom the moral law of God is unpalatable, have condemned, first, the issuing such a law, and, secondly, the infliction of its penalties. But, in our view, the statement of the author would afford the heathen a very inadequate conception of the evils consequent upon the fall. Were “death and multiplied sorrows” the only consequences of that event? Did no moral evils result from it; no depravation of the nature of man? Even when he would do good, was not evil (henceforth) present with him? Did he not reduce himself by his disobedience to a state in which his bias and determination, as it were, was to what is bad?—Neither would the second clause of the author’s instruction to the heathen be more accurate. Does Christianity remove *all* the “multiplied sorrows” of man? It provides, indeed, a balm for all. It weighs them down, as it were, and

* For example, “Love your enemies, bless them that curse you,” “deny yourselves,” “take up your cross,” “crucify the flesh,” “love not the world, neither the things that are in the world,” “cut off the right hand, pluck out the right eye,” &c. &c. &c.

* “Nothing that does not suppress terror!” “Depart, ye cursed, into everlasting fire, prepared for the devil and his angels—where their worm dieth not, and their fire is not quenched.”

† “Many will say to me in that day, Lord, Lord,” &c.—“and then will I profess unto them, I never knew you,” &c.

reduces them to the mere dust of the balance, by the eternal weight of glory which it places in the other scale. But is the best Christian exempt from sorrows? Is not his state represented as a state of trial; a race, a warfare, a life of self-denial, taking up his cross, and bringing his body into subjection? So much for the author's accuracy as a divine. True it is, indeed, that Christianity is a benevolent system; that, like its disciples, whatever house it enters, it says "peace be unto that house;"—but, then, the character of her benevolence is not faithfully delineated here. The painter has not left her in her naked majesty and beauty, but has patched and painted her to suit the heathen taste.

"But what," asks the author, "would this heathen say, if, after thus far soothing his benevolence, and thus far kindling his piety, we were also to tell him that his rational enjoyment of temporal blessings will ruin his eternal happiness"—"that he may see the birds exulting in their liberty; the beasts bounding over the plains, &c.; but that he (man) alone must grieve for his unworthiness in voluntary and mysterious gloom; that the senses with which his Creator has framed him, are but the instruments of his ruin in the hand of the tempter, and that his desires, which are the natural and only spurs to action, are to be subdued into supine indifference and listless insensibility. Tell him farther, that when he has done and willed to do all that man is capable of doing; when, by a life of mortification and melancholy and entire abstraction from all worldly interest, he has wrought himself into habitual and invincible apathy; when he has accustomed himself to look with sullen and sour disgust upon the pleasures, and with carelessness, or, it may be, with scorn, upon the employments, and, as I should call them, the duties of social life, his labour, 'even in the Lord,' may yet have been 'in vain;' that as to him, Christ may in vain have shed his blood upon the cross, and that the God, whose mercy is over ALL his works, may have secretly and irrevocably doomed him, even before his birth, to everlasting perdition, from which no contemplations, however serious, upon the attributes and works of the Deity, no belief, however sincere, in his revealed word, no thanksgivings for mercies already received, no prayers for protection and succour, no remorse for sins past, no resolutions or efforts for amendment in time to

come CAN rescue, I had almost said the hopeless, helpless, guiltless victim:—and that nothing but certain tumultuous, irresistible, inexplicable intimations can afford him any safe and well-grounded assurance of pardon or reward." pp. 24—26.

The author thinks that every man, "gifted with the feelings of humanity, would shrink from such a doctrine and discipline." In this we very cordially agree with him; but not so in the declaration which follows, that "for the prevalence of such doctrine, and the vindication and praise of such discipline, he need only appeal to the observation of those who hear him." If he designed to "appeal to the observation" of the *beau monde* by whose magic circle he was chiefly environed, we, who live in London, do assure him, who lives at Shrewsbury, and therefore can know little about the matter, that the repose of our various modish chapelries is never molested by this species of hornet. If he meant his university audience, our eye has also rested pretty constantly upon the pulpit of St. Mary's, and we certainly have heard neither this discipline vindicated nor these doctrines broached. If he appeals to the members of the university who listened with such profound attention to Dr. Buchanan, at the Commencement 1810, we should expect them to rise up in a body and challenge his accuser to make good his charges. If, once more, he appeals to the hearers of Mr. Simeon (whose university sermons we have more than once judged it right to notice), we are persuaded that the quickest eye at a likeness can discover no resemblance here. Besides, the doctrine and discipline which Dr. Buchanan and Mr. Simeon are in the habit of vindicating, are placed distinctly on record in their own numerous publications. Where, indeed, is the writer in the universe, with the exception of the author, who ever darkened paper with such words as these: "no belief however sincere, no thanksgivings, no prayers, no remorse, no resolutions or efforts for

amendment, *can* rescue, I had almost said (he has quite said) the hopeless, helpless, guiltless victim?"

Dr. Butler, however, does not leave us in doubt respecting the persons whom he intended to characterize by this extraordinary description. He lets us know distinctly that they are "the evangelical clergy." Here, however, we would observe, that, after the wrong which Dr. Butler has done to the character of our Saviour, we cannot wonder that the tendency of his sermon should be to vilify and degrade his servants. "It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household." If a man can so mistake our Lord's principles of action, as to represent the conduct of Socrates in associating with courtezans as an adumbration of that of Christ, we cannot wonder that he should find a parallel (for, after this, no parallel can be extravagant) between those "modern Puritans," as he calls them, "the evangelical clergy," and the adherents of the Church of Rome. In order to assist the parallel, he begins by declaring that the "great and characteristic blessing of the Reformation, was the removal of needless and burdensome ceremonies, of an usurped dominion, &c. of authority, &c. &c." Now we unquestionably owe much to the Reformers for the restitution of a simple and spiritual form of worship; but do we owe them nothing else? Was the emancipation from absurd ceremonies really the "chief and characteristic blessing of the Reformation?" Did Luther call this the "*articulus stantis aut cadentis ecclesiæ*?" Or was it not the *doctrine* of "justification by faith alone," which he so named; that very doctrine with which the evangelical clergy are sometimes charged as their crime, and their "foul disgrace;" that doctrine, which, at all events, it will not be denied that

they hold and preach? Now then, supposing them to be (as the author extravagantly enough does suppose) guilty of endeavouring to impose a sort of papal and monkish ritual upon the world, might not their firm adherence to the grand distinguishing doctrine of the Reformation be fairly set against this proof of their papacy? Could Luther be called from the throne, which we trust he occupies in heaven, to organize a church on earth, would he launch his thunders at the heads of those who were the champions and apostles of his chosen doctrine? Would he predict the revival of popery under their administration? Would he not say—"This, this was the great and characteristic blessing of the Reformation, that men were again taught to seek their salvation at the foot of the cross?" Would not his discovery of their fidelity to this great article, persuade him to a generous interpretation of their sentiments and conduct as to other points? Would it not spread a sort of glory round their heads, in which the minor defects of their features would be lost? If so, Luther and Dr. Butler do not see with the same eyes, or interpret upon the same principle. But we must repeat it, it was not to be expected that one who could so entirely mistake the character of Christ, should rightly appreciate that of his servants. This must be our answer to much of what the author has written between pages 28 and 35, and in which we scarcely know which to admire most, the general boldness of the author's fabrications, or the occasional levity and profaneness of his statements. We had almost said, that, as respects the clergy called evangelical, there is not one word of reality in the whole representation; and if we had said so, we are not sure that we should have had any thing to retract. We do not, however, charge Dr. Butler with intentional misrepresentation. We can account for his grossest mistakes without thus

usurping the office of his own conscience. Such of them as may not be fairly explained on the principle of sheer ignorance of the subject on which he writes, may, we think, be referred to that defect in his moral taste, to which we have already adverted, as lying at the root of some of his other misrepresentations.

The substance of the several succeeding pages may be summed up in the imputation, that the evangelical clergy are even worse than the papists—for whereas the latter “appeal to antiquity for the vindication of their creed, the former vindicate their’s solely on the score of its *novelty*.” The same charge is reiterated in the notes, where a passage from Erasmus is extracted, which we suspect did not merely suggest itself in defence of the allegation, but suggested the very allegation itself. Now of this charge, as of much that precedes it, we are compelled to say, that it is wholly unfounded; and we here publicly defy the author to produce a single passage from the works of the clergy he calumniates to maintain it. If he cannot do this, ought he not either to retract his charge, or to be content that some men should have so little charity for him as to accuse him of wilfully misrepresenting his brethren? We can tell Dr. Butler that the *specific* ground on which the objects of his vituperation rest their vindication; and he could not open one of their books without seeing this; is not the *novelty*, but the *antiquity* of their opinions. Their appeal is uniformly made to the Scriptures, to the authorized formularies of the Church of England, and to the writings of her blessed reformers and martyrs.

We really cannot consent to pollute our pages with any more of the slanders which more or less fill those of the author, till he comes to the distinct charge in p. 41, “that strong indications of even more than contempt for literature, are occasionally manifested in the writings and discourses of the fanatics of the present

day.” We ask, in what writings, and in what discourses, are they to be found? It is true, indeed, that a few sentences (and to these we suspect the writer refers), which may lead to a construction of this kind, may be found in a sermon of Mr. Simeon’s, reviewed by us in our last volume, p. 304, where we spoke of it more harshly, perhaps, than it deserved. A liberal adversary, (we are sorry ever to use this epithet in opposition to that which we think more appropriate to Dr. Butler.) upon finding that every other page of Mr. Simeon’s writings breathed a contrary spirit; that he cultivated literature himself; that he recommended the pursuit to others; that he displayed in his printed sermons no inconsiderable share of learning; would have referred these few sentences, at the worst, to some unguarded moment; or, which would be the candid course, have interpreted them by the peculiar circumstances of the audience which he addressed. When a large body of men are occupied in one pursuit, they are likely to be absorbed by it; therefore, in every university, it may be conceived, that in the pursuit of learning every other object will be apt to be forgotten. Above all, religion, which, from our natural corruption, is least likely to present any powerful magnet to the mind, is likely to be abandoned. And more especially if there arises any distinguished teacher, who, himself possessing much learning, unduly exalts it; who, occupied in sacred criticism, forgets too often the subject matter of the criticism; who, bordering continually upon sacred ground, seldom enters it; who, holding his lamp to the vestibule of the temple, lets no ray of it fall upon the interior; who, by degrees, is doing that which, however unintentionally, has a tendency to withdraw the minds of Biblical students from doctrines to words, and from the obvious meaning to the various readings of the passage;—we can conceive that a man zealous for his God, and for his young and

lettered countrymen, should lift up his warning voice, and, in a strain which other circumstances would not justify, insist upon the comparative insignificance of literature. If we are not mistaken in the dates of the lectures of Professor Marsh, and the guilty sermon of Mr. Simeon, we imagine that the one may serve as a sort of key to the other. But whatever might be the opinion, or the literary heresy, of an individual, his offence must not be visited upon a large body. To say nothing of Mr. Simeon himself, was Mr. Milner, the ecclesiastical historian, or is his brother, the Dean of Carlisle, a despiser of knowledge? Or is Dr. Jowett, or Professor Farish, or Mr. Faber, to be classed among the religious Goths and Huns of the nineteenth century? Is Mr. Wilberforce the foe of eloquence, or Mrs. More the extirpator of wit? Are the sermons of Gisborne and of Cooper, breathing as they do the purest evangelical religion, inferior in point of composition to any of the age?

There is nothing in the discourse before us which is more remarkable than this, that while the author professes to regard with peculiar abhorrence the vices of "acrimonious censoriousness and austere intolerance;" yet if we were asked to characterize his own production in a single sentence, we should think these very terms the best adapted to convey to our readers some idea of its qualities; and if the terms "profane levity and unfounded assertion" were superadded, we do not know that any thing would be wanting to complete the description. We do not mean, however, to enter the lists with him in favour either of Calvinists or Methodists, excepting to say, that he misrepresents both. He seems to attribute to John Wesley, and his followers, the errors (if errors they be) of Calvinism, although their decided hostility to that system is well known, and although Wesley himself was the ablest oppugner of its peculiar doctrines which the last century pro-

duced. Nor is he less mistaken as to the opinions of Calvinists: he attributes to them notions which, we will venture to say, are no where recorded, except, perhaps, in the annals of Bedlam. Of this, at least, we are confident, that they are not to be found in the writings of any divine of the Church of England to whom Dr. Butler would give the appellation of *modern Puritan*. We again, therefore, call on Dr. Butler either to name the writings which contain these obnoxious opinions, or to retract his charges, under pain of being accused of intentional misrepresentation.

Our author, in one of his notes, has attacked Dr. Buchanan for appearing to favour Unitarianism, by remarking in his sermons, entitled the Eras of Light, that "the true criterion of the faith of a Christian at this day is to acknowledge the continued influence of God the Holy Spirit;" a remark which obviously means no more than this, that as there are many in the present day who will readily acknowledge the love of God the Father, and the mediation of God the Son, but who are nevertheless very averse to the admission of the continued influence of the Holy Spirit in sanctifying the hearts of believers, it becomes especially important to insist on this last truth. Indeed, the language of Dr. Butler, in this very publication, is of a nature which seems to call for some such remark as that of Dr. Buchanan. "Let us bear in mind," he says, "that the age of miracles has long ceased, and that we are now left to the *common operations of reason* and investigation, for advancement in our *religious* as well as all our other intellectual improvements." p. 114. How widely different from this language is that of the Church of England! What is the language of her liturgy? "Send thy *Holy Ghost*, and pour into our hearts," &c. "Thou *alone* canst order the unruly wills and affections of sinful men." "O Lord, from whom *all good things* do come, grant to us, that, by thy *holy inspiration*, we may think those

things that be good." "Grant us by thy Holy Spirit to have a right judgment in all things." "*Without thee, nothing is strong, nothing is holy.*" "Lord of all power and might, who art the the Author and Giver of *all good things*, graft in our hearts the love of thy name, increase in us true religion," &c. "Grant to us the spirit to think and do always such things as be rightful; that we, *who cannot do any thing that is good without thee*, may by thee be enabled to live according to thy will." "*Of thy only gift* it cometh that thy people do unto thee true and laudable service;" and "Forasmuch as *without thee we are not able to please thee*, mercifully grant that thy Holy Spirit may in all things direct and rule our hearts." "Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit."—And what say the Articles on this subject? They tell us, that "Works done before the grace of Christ, and the *inspiration of his Spirit*, are not pleasant to God;" and that "godly persons are such as feel in themselves *the working of the Spirit of Christ*, mortifying the works of the flesh, and drawing up their mind to high and heavenly things."—Still more in point, if possible, are the Homilies of the Church. "It is *the Holy Ghost, and no other thing*, that doth quicken the minds of men, stirring up good and godly motions in their hearts, which are agreeable to the will and commandment of God, such as otherwise, of their own crooked and perverse nature, *they should never have.*" "As for charitable and godly motions, if man have any at all in him, they proceed only of the Holy Ghost, who is the only worker of our sanctification, and maketh us new men in Christ Jesus." Homily for Whitsunday, ed. 1802, pp. 389, 390—Can it be that Dr. Butler is a minister of the church which thus speaks; the same Dr. Butler who seems to contend (p. 119) for the divine inspiration of some of

the Greek and Roman classics, and yet tells us, as one having authority, to bear in mind that we are *now* left to the common operations of reason and investigation for advancement in religious improvement? We must leave it to him to explain this paradox.

We deem it incumbent on us to notice another misrepresentation of Dr. Buchanan's meaning. In the same sermons Dr. Buchanan had said, that "the usual name of reproach" for religious men "at this day is *methodist*;" and that this name "is now applied to any man of pure and unaffected piety, and is, in short, another term for Christian." Dr. Butler is very angry with him for saying so, and, in the warmth of his displeasure, misrepresents what he has said. He assumes that Dr. Buchanan's proposition amounts to this, that all men of pure and unaffected piety are methodists (p. 109); whereas Dr. Buchanan only says that they are so called; and that, in the phraseology of the irreligious, *methodist* is, in short, another name for Christian. We believe that Dr. Buchanan has not much overstated the matter, although of late the current term of reproach has been somewhat varied, and "Calvinist," or "modern Puritan," is occasionally substituted, as the pages of Dr. Butler bear witness.

We had resolved, in the outset of our review, to carry on a sort of flying warfare with the author through the whole of his notes, as well as his sermon. But, really, the number of objectionable passages deters us. Not only is there much wrong; there is scarcely any thing right. To attack every fault would exhaust all the small shot of our critical cannister, wear out our readers and ourselves, and perhaps, after all, not materially affect the author, who may now be healing his wounded reputation as a divine, by the issue of another play of (we presume Saint) Æschylus.

We pass over, therefore, among many other passages, what he quotes, at p. 112, as a fine observation, but which we always thought a most peri-

lous and even heretical apophthegm, of his master, Erasmus: "*ubicunque pura mens est, ibi Deus est*;"—also the high commendation bestowed, at p. 119, on a quotation in which Erasmus contends for the divine inspiration of some of the classical writings, "*cum illa scriberent numen aliquod bonum agitaverit*;"—as well as a note extracted from that distinguished writer, Jeremy Taylor (whose quiver, we regret to say, occasionally furnishes an arrow to a bad cause), in defence of dice, &c. horse-racing, cock-fighting, the fight of quails and partridges, bull-baiting, &c.—on all which we had projected some remarks. After the quotation from Bishop Taylor, to which we have alluded, we entirely lose sight of Dr. Butler; for, leaping into a sort of classical car, constructed of an infinity of hard names, Greek and Latin, cut short, for the confusion of us unlettered readers, he disappears in a cloud, with "*Casaubon. Animadv. in Athenæum, and Valcken. ad Theocr. Idyll.*" (p. 129.) We trust that he was found, or picked up, after his flight, at Shrewsbury.

There is, however, one passage in this publication which we have thought it right to reserve for a more extended comment. It occurs at p. 92, and is as follows:—

"In the sermons which I myself preach, and read, and hear, there is always an express mention of the name of our Holy Redeemer, or a reference to his Gospel, for the purpose of illustrating some doctrine, or enforcing some practical duty, or confirming the deductions of reason from the attributes and works of God. When, therefore, the *last* appeal is thus made directly or indirectly to the authority of Holy Writ, by the preachers of the Established Church, when questions purely scriptural are often discussed by them, when every discourse is preceded by a supplication, in which the name of Jesus is reverentially introduced, and by that very form of prayer which he has himself commanded and taught us to employ, what, I would ask, is the ground for the loud and frequent accusations brought against us as preachers *not* evangelical?"

The author here puts a question which ought to be answered: "What

is the ground for the loud and frequent accusations brought against *me* as a preacher *not* evangelical?" Had we been told by whom these "loud and frequent accusations" were brought, we could better have replied to the query. It is possible, for instance, that the antinomian followers of Mr. Huntington might use this language to all who would insist on the regulation of the heart and life by the precepts of Scripture. Real churchmanship, in like manner, might possibly bring down the tremendous imputation of "not evangelical" from some classes of bigoted dissenters. "Not evangelical" also may be the title by which a good stiff papist might designate a sound protestant. But if the author desires to know why we should a little question his pretensions to it, we shall endeavour, very faithfully, to give the reasons. The author refers to his own sermons as evidence of the fairness of his claim to this title; and as that before us evidently contains a pretty full developement of his principles, and probably not an unfavourable specimen of his manner, we shall satisfy ourselves with the induction of particulars which it supplies. Our readers, we trust, will excuse our touching briefly on some points to which we have before adverted.

In the first place, then, we should complain that this sermon displayed a very inaccurate statement of some of the fundamental doctrines of Christianity. When he speaks of the fall, for instance, merely as productive of "death and multiplied sorrows," we should say that the catalogue of consequences was deficient by the almost endless list of moral evils by which society is scourged. The "death" spoken of in Scripture, as the general lot of man, is not merely the death of the body; for, says the apostle to living men, "You hath he quickened who *were* dead in trespasses and sins." Nor was bodily sorrow the only evil engendered by the fall; for, says the same inspired writer, "In us, that is, in our flesh, dwelleth

no good thing." In like manner, we should complain that the statement of the author is no less defective upon the doctrine of the Divine Agency. But on this point, as well as the former, we have already sufficiently enlarged. Now the creed of the author thus either opposing or falling short of Scripture, upon two points of paramount importance, could it be a matter of surprise if persons who profess to adhere closely to the Bible, should refuse to associate the epithet of "evangelical" with the name of Dr. Butler?

If we proceed from the investigation of his creed to that of his scale of religious and moral practice, as exhibited in this sermon, we think that we should still be equally justified in refusing him the title of evangelical. *That* cannot be an evangelical standard of practice which differs from the model exhibited to us in the conduct of Christ himself, or from the rules which he laid down for the conduct of others. But such is the standard of the author. He neither inculcates the devotion by which our Lord was so strikingly characterized, nor even tolerates the self-denial which Christ so continually enjoins. Dr. Butler's Christian, for what we can see, might be sensual, self-indulgent, worldly, a "lover of pleasure;" whilst the evangelical Christian must be spiritual, must "take up his cross," must "not be conformed to this world," must be a "lover of God." What, then, becomes of the Doctor's complaints at any negation of his title? The very papers and witnesses by which he endeavours to substantiate his claim bear testimony against him. His own sermons, like some other men's swords and pistols, are the instruments of his ruin. In our critic's eye, we can see him sit, like another Cato, with the fatal roll before him. But before he again pronounces the fatal "it must be so," "I *must* sign the death-warrant of my theological reputation by publishing another sermon," let him remember that an awful *felo de se* awaits the Christian, to

which those "divinely inspired" Greek and Roman sages were not exposed.

But to speak more seriously, we think well of Dr. Butler's solicitude to obtain the name of evangelical. It is, we conceive, an honourable title; and we shall be sincerely glad to attend him to this font, and to see him baptized with this baptism. If, therefore, he will do us the favour of listening to us for a few moments, we will tell him the measures by which he may infallibly obtain the name.

Let him begin by giving his most serious attention to the whole of the New Testament; not only to the Gospels, but to those of the Epistles of the companions and followers of Christ which he appears so completely to have overlooked in his discussion of the Christian character. Let him, with earnest prayer to God, study, in these several works, the Christian creed and practice. Let him endeavour to seize upon the prominent ideas exhibited by our Saviour and his apostles; upon the master feelings which employed the affections and prompted the conduct of the early Christians. Let him satisfy himself, as the serious inquirer will, we think, always do, that the leading topics there are the redemption of a lost world by the blood of Christ, and the sanctification of a corrupt nature by his Holy Spirit; that every thing else serves as a sort of scaffolding for these, is framed and fitted so as to display them in their proper symmetry, and in their strongest point of vision. Having satisfied himself of the paramount importance of these doctrines, he will feel that a Christian minister must make them the keystone of his whole spiritual erection. These doctrines he must preach, he must make plain to the understanding, he must press upon the conscience, he must carry home to the hearts and affections of his hearers.

At this point he will perhaps think it worth while to stop, and to ask himself, whether the evangelist, the delegated herald of these truths, has leisure, especially in addition to the occupation of a school, to be the la-

borious editor of a Greek tragedian? He may then, perhaps, be tempted to substitute Paul for Æschylus, and for the "Prometheus vinctus" the deliverance of man. Let him learn that the Christian minister is to "give himself wholly to these things,"—to be "instant in season, and out of season,"—to preach as a dying man to dying men,—to keep back no part of the "whole counsel of God,"—to "spend and be spent" in the service of his crucified Master:—and under this impression let him preach the plain, practical, awakening truths of the Gospel; let him institute schools, visit the poor, withdraw himself from all occupations which may divert him from these objects, abandon all amusements which are calculated to desecrate him in the eyes of his hearers, to divest him of any of the sanctity which awes the bad, the seriousness which convinces the wise, the spirituality of mind which, like a sort of sacred radiance, at once discovers the messenger of Heaven. Let him carry down this zeal and sanctity even into the common walks of life; there also "warning the unruly, comforting the feeble minded, supporting the weak." Let him consider himself as a man pledged, like another Hannibal, though at a higher altar, and by a more noble destination, to fight the battles of his God. Let him "count all things but loss for the excellency of the knowledge of Christ Jesus his Lord." Let him give his classical zeal a spiritual direction; and if he must imitate the heroes of the heathen world, let him do that for his God which they sometimes did for their country. Let him transfer to the altar of Jehovah, some of the fire which occasionally burned upon the altars of their superstition. Let him remember that they had gods of the "hearth" and of the "table," as well as of the temple; and thus learn, even from heathens, to "eat and to drink" in the name of God, and with a reference to his glory. Let him remember, that one of his own heroes deemed his gods the best treasure of a ruined

city, and bore them, as such, from its flaming walls. Imitating this model (since these must be his models), let him rejoice to lose all, if he may but "win Christ, and be found in him." Let him thus act; and then, if he do not gain the title of an evangelical minister, he will, at least, have this satisfaction, that he deserves it. After this transformation, whatever others may do, we at least shall rejoice to hail him in his new character, and bind a better wreath than that of the Capitol, or even of the senate-house, around his brows.

Before we conclude our review, it may be necessary to apologize for the severity of the terms in which we have thought it right to pass our judgment upon the sermon before us. Considering, however, both its matter and its manner, we did not see how we could avoid the plain dealing we have used. The refinement of the age, indeed, has done much for the manners of controversialists. Of late the assailants, even of the evangelical body, have carried on their attacks under a masked battery. They have struck (if Messrs. Crib and Molineux will, without making an acknowledgment in their professional manner, allow us to borrow a metaphor from them) with the gloves on. There has been something subdued and measured in the charges they have advanced. But, on a sudden, up starts the author in one of the most public spots in the nation, throws away the gloves, and aims, sans ceremonie, to deal his black eyes and bloody noses upon all the miserable wights who chance to bear the title of evangelical. Where, where was the pipe of the Gracchi to have tempered the wrath, the tone, the language, of this child of the Gracchi? This new, and most unwarrantable mode of attack, required to be met, not indeed with the same weapons, but by a distinct exposure of the real weakness of the assailant.

We must further request those who may still be disposed to condemn the severity of our censures,

to remember, that Dr. Butler has been guilty, in the present instance, of wasting, or rather abusing, one of the grandest opportunities of doing good which could be presented to a human being. Placed at the fountain head of religion in the land, where he was called upon, like the prophet, to remove the bitterness of the water, to sweeten it of all bigotry and error; he refused the office, and cast in herbs additionally bitter and pernicious. Placed with half the noble youth of the country at his feet, in the centre of action, and with an instrument of the largest power in his

hand; when called upon to check the movements of dissipation and self-indulgence; he only taught his ardent hearers to do that upon principle, which their corruption had before impelled them to do from inclination. It is our consolation, however, that the late conduct of many of these distinguished youths, in the erection of an auxiliary Bible Society at Cambridge, proves at once their rejection of this new apostle, and their determination, in despite of his reasoning, to "deny themselves," in order that they may serve their God and benefit the world.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

In the press:—The Second Part of Dr. Clarke's Travels, comprehending Greece, Syria, and Egypt;—In two 8vo. vols. a Voyage to the East Indies, in the years 1802 to 1806, giving an account of the Isles of France, Bourbon, Java, &c.;—Strictures on reading the Church Service, by the Rev. W. Faulkner of Worcester;—The Father's Reasons for being a Christian, by the Rev. C. Powley;—Letters on Sicily, by Dr. Irvine (by subscription);—And a new Edition of the Greek Grammar, and English Scripture Lexicon, by the Rev. Greville Ewing of Glasgow, in one volume, royal 8vo. of about 400 pages.

Mr. Wilson, who has already stereotyped several hundred volumes of the books of the greatest sale, has proposed to print a stereotype edition of the British Essayists in thirty volumes, for six pounds.

Sir R. Phillips proposes to print by subscription, in 70 volumes, 8vo., a volume to be published monthly, a new and enlarged edition of the great Universal History, with maps, &c., at 12s. a volume.

The vegetable wax from Brazil has undergone a very rigid examination by the Royal Society, who have accurately analysed it, and also ascertained its chemical properties. The trials which have been made to ascertain its fitness for candles, are said to be satisfactory. The addition, it appears,

of from one-eighth to one-tenth part of tallow is sufficient to obviate the brittleness of the wax in its pure state, without giving it any unpleasant effect.

A general Bill of all the Christenings and Burials, from Dec. 11, 1810, to Dec. 10, 1811.

Christened in the ninety-seven parishes within the walls, 879.—Buried, 1164.

Christened in the seventeen parishes without the walls, 4480.—Buried, 3479.

Christened in the twenty-three out-parishes of Middlesex and Surry, 11,242.—Buried, 8742.

Christened in the ten parishes in the city and liberty of Westminster, 4044.—Buried, 3758.

Christened: Males	10,443	} In all 20,645
———— Females	10,202	
Buried: Males	8868	} In all 17,043
———— Females	8175	

The Hulsean prize has this year been adjudged to Francis Cunningham, Esq. fellow commoner of Queen's college. The subject was, "A Dissertation on the books of Origen against Celsus, with a view to illustrate the argument, and to point out the evidence they afford to the truth of Christianity."

The subject of the Hulsean prize for the present year is "an inquiry into the religious knowledge which the heathen philo-

sophers derived from the Jewish Scriptures."

The following subjects are proposed for the Chancellor's prizes at Oxford for 1812: For Latin verses, "Coloni ab Angliâ ad Americæ oram missi." For an English essay, "On Translation from dead Lan-

guages." For a Latin essay, "Xenophon-tis res bellicas, quibus ipse interfuit, nar-rantis, cum Cæsare comparatio."

Sir Roger Newdegate's prize for the best composition in English verse, not containing more than fifty lines: *Apollo Belvedere*.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Love to Christ: a Discourse delivered at Coventry, June 11, 1811, before the Unitarian Tract Society established in Birmingham, for Warwickshire and the neighbouring Counties. By James Hews Bransby. 1s.

The Circular Letter of the Rev. Robert Luke. 1s. 6d.

A Treatise on the Government of the Church: compiled from the most celebrated Divines. By Edw. Barwick, A. B. T. C. D. 4s.

Third Report of the Committee of the London Society for promoting Christianity among the Jews. 2s. 6d.

A Defence of the Ancient Faith; or Five Sermons in Proof of the Christian Religion. By the Rev. P. Gandolphy. 8vo. 5s.

Letters to a Friend on the Evidences, Doctrines, and Duties, of the Christian Religion. By O. Gregory, LL. D. 2 vols. 12mo. 14s.

An Entire New Version of the Book of Psalms; in which an Attempt is made to accommodate them to the Worship of the Christian Church. By the Rev. W. Goode, M. A. 2 vols. 8vo. 17. 1s.

The Excellence of the Liturgy. By the Rev. B. Woodd, M. A. 1s. 6d.

A Body of Divinity, wherein the Doctrines of the Christian Religion are explained and defended. By I. Ridgley, B.D. 8vo. Vol. I. 9s.

A Sermon preached in the Cathedral Church of Chichester, August 8, 1811. By W. S. Goddard, D. D. 2s.

A Sermon preached in the Parish Church of St. Michael's, Lewes, before the Right Rev. J. Buckner, D. D. July 18, 1811. By the Rev. R. Ellison, M. A. 2s.

A Sermon on the Salvation which is in Christ only. By the Rev. E. T. Vaughan, M. A. 1s. 6d.

A Sermon on the great Duty of bringing Children unto Christ; preached in the Parish Church of Hornchurch, June 23, 1811. By the Rev. M. Horne. 1s.

MISCELLANEOUS.

Memoirs of the Life of Prince Potemkin, Field-Marshal and Commander-in-Chief of the Russian Army. Comprehending Original Anecdotes of Catherine the Second and of the Russian Court. Translated from the German. 8vo. 8s.

Biographie Moderne; or, Lives of Remarkable Characters who have distinguished themselves from the Commencement of the French Revolution to the present Time, in which all the Facts which concern them are related in the most impartial and authentic Manner. 3 vols. 8vo. 17. 11s. 6d.

Postscript to Trotter's Life of Fox. 8d.

A Brief Inquiry into the Merits of the Bill for the better regulating, &c. Parish and other Registers. By the Rev. W. C. Frith, LL. B. 1s. 8d.

The Asiatic Annual Register, for 1809. 21s.

Evenings' Amusements, for 1812. By W. Frend. 5s.

Instinct displayed, in a Collection of well-authenticated Facts; exemplifying the extraordinary Sagacity of various Species of the Animal Creation. By P. Wakefield. 12mo. 5s.

Lines, sacred to the Memory of the Rev. J. Grahame, Author of the Sabbath. 8vo. 2s.

Substance of two Speeches, made by the Right Hon. N. Vansittart, May 7 and 13, 1811, on the Report of the Bullion Committee. 5s. 6d.

Jollie's Cumberland Guide and Directory; containing a descriptive Tour through the County, and a List of Persons in public and private Situations in every principal Place in the County: also a List of the Shipping. 8vo. 6s.

A Journey through Persia, Armenia, and Asia Minor, to Constantinople, in the Year 1808, 1809. By J. Morier, Esq. 4to. 37. 13s. 6d. with 25 Plates, bds.

Travels in the Island of Iceland, during the Summer of the Year 1810, with 15 Plates. By Sir George S. Mackenzie, Bart. 4to. 37. 3s.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE Report of this Society, for the year ending at Ladyday 1811, has reached us. It contains an account of the Society's Protestant missions for the year 1810, of which we purpose, as usual, to give an abstract.

The Rev Messrs Kolhoff and Horst, in a letter dated Tanjore, January 30, 1810, report, that they and their fellow-labourers had had many opportunities of explaining the important truths of our holy religion to heathens and papists, and of inviting them to accept the grace of God shewed to us in Christ Jesus. They had also inculcated on their congregations and schools the great importance, the necessity, and the inestimable advantage of living according to the Gospel of Christ; and they pray that God may bless their poor labours, and render them effectual by animating every one of their hearers to work out their salvation with fear and trembling.

Among the different casts, those called Telunger are more inveterate against Christianity than any other, except the Bramins. A man of this cast, admitted into the congregation some years since, had evinced the sincerity of his professions, not only by leading a Christian life under many sufferings, but by his endeavours to convert his family to Christianity; in which he has happily succeeded. Among all the catechumens, the family of this man had given them the greatest satisfaction by their love of the truth and their devout frame of mind.

Among the deaths that had occurred, and were greatly regretted, were two catechists, Dhewaragayam and Areclappen. They had both been converted from paganism, and trained up and employed as teachers, by the late Rev. Mr. Swartz. Although their talents were not so brilliant as those of some other native labourers, they were faithful in improving them, and had made themselves greatly esteemed by the heathens, as well as among Christians, by their Christian disposition, their unfeigned piety, and their prudence and zeal. "The country priest Sattianaden, who was still employed on the Tinnavelly province, as well as all the other teachers, had faithfully assisted them in church and schools, and in going abroad and preaching Jesus Christ, among believers and unbelievers."

Christ. Observ. No. 121.

The number of communicants had greatly increased. All of them had been fully instructed and those admitted for the first time attended a special preparation of a month or more, and were afterwards carefully examined. If any of them had been at variance with others, and not fully reconciled (a case which did not often occur), they were not allowed to partake of the Holy Sacrament. Whoever had turned his back on this divine ordinance, when in health, was seldom admitted to it on his sick bed. Such a patient, however, was visited and exhorted unremittingly to cry to God for mercy and forgiveness through Christ. "Those who had not received the sacrament for a year or upwards previous to their death, and died impenitent, were interred at a distance from other Christians and without the burial service."

The missionaries acknowledge with gratitude the mercy of God in inclining the Court of Directors to raise their allowance for the schools from five hundred to twelve hundred pagodas annually. The news had reached them when overwhelmed with anxiety, and the supply relieved them from the necessity of contracting new debts, in order to maintain the many native labourers in the Tinnavelly district, for which the annual produce of Mr. Swartz's legacy was insufficient.

The progress of Christianity, and the conversion of the heathens resident at a distance from any of their congregations, having obliged them to increase the number of their native teachers, to enlarge the old places of worship, or to erect new ones, and to visit them from time to time, their funds were unable to bear those expenses, but "*they trusted that the Lord of the harvest would incline the hearts of his servants, the Honourable Society, if possible, to enable them vigorously to carry on his work in that nation*" On this account, they were anxious for a printing press at Tanjore. The brethren at Tranquebar had assisted, as much as was in their power, but their supplies were utterly insufficient. "*Their want of Bibles, Testaments, Psalters, and other religious books, was greater than they could describe.*" If it were in their power to furnish at least every Protestant family with a copy of the Scriptures, and other good books, numbers of infidels and Roman Catholics would be benefitted; "*the*"

distance of most of their mission places from Europeans being of considerable advantage for the conversion of the natives. If Malabar types could not be procured, they might still do much good by printing Portuguese books, there being great numbers of Roman Catholics of that cast."

A letter from the Rev. Mr. Kolhoff, dated Tanjore, 29th August, 1810, communicates the death of Mr. Horst. The learning and abilities of this worthy missionary, his ardent desire to prove useful, the fervour and delight with which he ever pursued his work, and the essential services he had rendered to the mission, had given Mr. Kolhoff great cause to lament so early and unexpected a death, which had deprived the mission of a faithful pastor, and a numerous family of a kind parent and affectionate husband. It was particularly afflicting, in the present dearth of missionaries, to lose one who was likely to prove a great blessing to the missions. His sufferings had been very severe, but he endured them with the patience and firmness of a Christian. His humble submission to the will of God was truly awakening, and the peace he enjoyed to his last breath was a lively example of the inestimable happiness that attends a life of godliness. The thought of his family, whom he should leave without any provision, was the only thing which afflicted his mind. A few days before his death, he requested Mr. Pohle and Mr. Kolhoff to intercede with the Society in favour of his wife and six infant children. The small property left to his family was insufficient to provide the necessities of life.

The business of the mission continued to be carried on as usual. Sattianaden had been visiting the congregations in the province of Palamatta, where he had been of much service. His health, however, being on the decline, new assistance had become absolutely necessary; and Mr. Kolhoff, therefore, begged the Society to permit the ordination of some of their native teachers, and to grant them salaries.

The Society, having taken Mr. Kolhoff's suggestions into consideration, have agreed to grant Mrs. Horst and her family the hundred pounds which they were about to send to her husband, "trusting that God will be pleased to furnish them with additional aid from other quarters;" and also, that one or two of the native catechists should be ordained according to the rites of the Lutheran church, when salaries should be given to them also, as has heretofore been done.

Mr. Pohle, in a letter, dated at Trichinopoly, March 3, 1810, mentions, that in the preceding year there had been in that

place 28 baptisms, including heathens; 42 Portuguese and 206 Malabar communicants; the number of the congregation being 168 Portuguese and 304 Malabars; and at Dindegai, 17 Portuguese and 28 Malabars. In the English garrison, there had been 44 baptisms and 70 communicants. His six native fellow-labourers in the mission continued as heretofore, four as catechists and two as schoolmasters. Beside these, there were two English schoolmasters. All went on well.

Mr. Pohle mentions, that it was expected that the British and Foreign Bible Society would establish a printing press at Tanjore. Speaking of the death of Mr. Horst, he observes, that the senior judge, and the resident at Tanjore, had been making a contribution for the relief of the widow and children. Mr. Pohle besought the Society to aid the same charitable design, Mr. Horst having been eighteen years a servant of the mission, and four years one of the Society's missionaries.

Mr. Pohle, after mentioning with thankfulness the safe arrival of the annual stores and presents for the mission, adds, "Would to God that we could also receive new missionaries! I am upwards of sixty-six years old; my strength faileth me, and I may soon be gone, and the mission be an unprovided orphan, whereof to think only is painful to me. May the Lord hear our prayers, and help us, for his mercy's sake."

"It is with regret that the Society have still to report, that they have not been able to obtain any suitable supply of new missionaries. Hopes, nevertheless, are still entertained, and efforts used, for the accomplishment of this design, in behalf of their Indian missions."*

Letters from Mr. Pazold at Madras state, that in the Malabar congregation at Vepery every thing was perfectly quiet. The European invalids at Trippatore having applied to him for an English schoolmaster to instruct their children, he had sent one, together with a suitable supply of books. He had also sent a Malabar schoolmaster to the same place, for the instruction of a considerable number of native females, reported to him as married to Christian soldiers. Some of them had wished to embrace the Christian religion.

The Danish missionaries, in a letter dated at Tranquebar, March 27th, 1810, state,

* How is it that this Society should, for so many years, have been unable to procure a single missionary; while every other missionary society in the kingdom has been able to procure as many as they can support?

that Mr. John had lost his sight, but by the grace of God was still able to preach alternately in the Portuguese and Malabar churches. The monthly allowance from Government, of two hundred pagodas, had been found insufficient to support these charity schools, deprived, as they still were, of remittances from Denmark and Germany. They had therefore diminished the number of children in the Malabar schools, but retained the usual number in the Portuguese schools. They had, however, increased the children in the school at Velipattam, and begun a new one at Porrear. Their well-informed and faithful senior catechist, Savary-rayen, as acting country priest, had been sent to visit the country congregations, and had given them much satisfaction by his reports. They had been much gratified by a visit from Mr. Kellhoff; and they had thereby had the opportunity of an interesting conference with him, on the various and important affairs of their respective missions, and on the means of preserving unity among themselves.

We have omitted, for the present, all notice of what is inserted in this Report on the subject of the Syrian Christians. The reasons for this omission may appear hereafter.

The plan which we announced, in our volume for last year, p. 58, to have been adopted by this Society, of forming diocesan and district committees, has been attended with considerable success; thirteen diocesan and thirteen district committees having been formed; which, it is stated, have proceeded to pursue the methods recommended by the parent board, for extending the usefulness and increasing the influence of the Society, and for promoting the co-operation of the clergy and other friends of the church throughout the kingdom. It has been resolved by them—to apply to the neighbouring clergy who are not members of the Society, and also to the opulent laity of the Established Church, requesting them to become members;—to request the officiating clergy to make annual collections for the Society;—to request the clergy and others to inquire into the state of instruction of the poor in the prisons, hospitals, workhouses, and almshouses in their respective parishes, and how far there exists in them, or among the labouring poor generally, any want of Bibles, Testaments, and prayer-books, and where any such want is found, to supply it gratuitously;—and with a view to defray the expense of supplying such wants, to promote parochial and other subscriptions

for procuring books at the reduced prices of the Society.

Encouraged by the exertions, thus made by the diocesan and district committees, to promote the designs of the Society, the Board in London has established a Committee of Correspondence, which is to sit during the summer recess. Since the adoption of this new plan, that is, from July 1810, to Nov. 12, 1811, the Society has received an accession of not fewer than 1300 members; and a hope is expressed, that a plan so well calculated to further the designs of the Society, may experience a much more considerable extension. It is certainly very gratifying to witness the revival of zeal which has taken place in this Society.

In the course of the year, the Society has distributed 10,224 Bibles, 16,242 New Testaments and Psalters, 20,555 Common Prayers, 20,908 other bound books, and 145,123 small tracts.

HUNTINGDONSHIRE AUXILIARY BIBLE SOCIETY.

On the 31st of December, at the town-hall at Huntingdon, in a numerous and respectable assembly, the president, his Grace the Duke of Manchester, being unavoidably absent, Lord Viscount Hinchinbrook was called to the chair, and opened the business by declaring his firm conviction of the magnitude and importance of the object for which they were assembled.

The meeting was enlivened not only by the eloquence of the three Secretaries of the parent institution, but by the animated addresses of Lord Carysfort, S. Knight, Esq. and J. Hammond, Esq.; of the Reverends Pope, Bourdillon, Longmire, and Martyn, of the established church; of the Reverends Arrow, Moreil, and Crisp, dissenting ministers; of the Rev. F. Calder, of the methodist connection; and of Mr. Wm. Brown, of the society of Friends. More than 700*l.* has been already received.

REGIMENTAL SCHOOLS.

In our number for November, p. 751, we noticed the orders which had been given by the Commander in Chief for the institution, universally throughout the army, of Regimental Schools for the instruction of the children of the soldiery, to be conducted on Dr. Bell's plan, as exemplified at the Military Asylum at Chelsea. On the 1st instant, the following additional General Orders on this subject were issued from the Horse-Guards:

“With a most earnest desire to give the fullest effect to the benevolent intentions of

Government in favour of the soldiers' children, to which his Royal Highness the Prince Regent has, in the name and behalf of his Majesty, given the royal sanction, the Commander in Chief calls on all general officers, colonels of regiments, and commanding officers of corps, to take under their special superintendence the regimental schools belonging to their respective commands; and his Royal Highness is persuaded, that, bearing in mind the important benefits which these institutions, under proper guidance and management, are calculated to produce to the individuals themselves, to the army, and to the nation in general, they will consider them as deserving their constant personal care and attention.

"It will rest with the children themselves, when arrived at a proper age, to adopt the line of life to which they give the preference; but it is extremely essential that their minds should be impressed with early habits of order, regularity, and discipline, derived from a well-grounded respect and veneration for the established religion of the country. With this view, the Commander in Chief directs, that the regimental schools shall be conducted on military principles; and that, as far as circumstances will permit, their establishment shall be assimilated to that of a regiment, and formed on a system invented by the Rev. Dr. Bell, which has been adopted with the most complete success at the Royal Military Asylum.

"His Royal Highness has directed, that extracts shall be made from Dr. Bell's 'Instructions for conducting a School, through the Agency of the Scholars themselves,' which, having received Dr. Bell's approbation, are subjoined, as the best directions his Royal Highness can give for the conduct of the regimental schools of the British army.

"It is necessary to observe, that although, in the instructions, boys only are mentioned, yet the female children of the soldiery are also intended to partake of the benefits of this system of education, wherever the accommodations, and other circumstances, will permit.

"The Commander in Chief considers it peculiarly incumbent on the chaplains, and other clergymen engaged in the clerical duties of the army, to give their aid and assistance to the military officers in pro-

moting the success of these institutions, by frequently visiting the regimental schools of their divisions and garrisons; by diligently scrutinising the conduct of the serjeant schoolmasters; examining the progress and general behaviour of the children; and reporting the result of their observations to the commanding officer of the regiment.

"It must ever be remembered, that the main purposes, for which the regimental schools are established, are, to give to the soldiers the comfort of being assured, that the education and welfare of their children are objects of their sovereign's paternal solicitude and attention; and to raise from their offspring a succession of loyal subjects, brave soldiers, and good Christians."

These General Orders are followed by instructions with respect to the details of Dr. Bell's system, which we may take another opportunity of inserting. The whole closes with the following injunction: "The attention of every person directing and superintending the school is particularly called to watch over the moral and religious conduct of the children, and to implant in them, as well by daily practice as by perfect instruction in the books recommended for that purpose,* such habits as may best conduce to guard them against the vices to which their condition is peculiarly liable: in particular, the most rigid observance should be enforced of the grand virtue of truth, both for its own sake, and as supplying one of the readiest means of correcting vice of every kind. On this ground, a lie should never be excused; and a fault, aggravated by a lie, should always be punished with exemplary severity. Those portions of their religious books should be strongly rivetted in their minds, which warn against lying, swearing, theft, idleness, provoking conduct, and the use of improper expressions one towards another; and which are fitted to impress on them, from their earliest years, the principles of our holy religion, as established in this kingdom, being the surest means of promoting their success in their various pursuits in this world, and of insuring their everlasting happiness."

* Viz.—Ostervald's Abridgments of the Bible, The chief Truths of Religion, The Catechism, Prayer-Book, and Bible.

VIEW OF PUBLIC AFFAIRS.

Our review of Public Affairs for the present month must be much more brief than we had intended. We had hoped, by throwing a quantity of matter into the Appendix, to have brought up our arrears, particularly under the head of Religious Intelligence; a department of our work which we know to be particularly interesting to our readers in general; and thus to have obtained space for a more extended consideration of general politics. But the events in the religious world are so important, and follow each other in such rapid succession, that we have been obliged to give to them the room we had allotted for Public Affairs.

SPAIN.

On the Spanish Peninsula, there have been some very important occurrences. The army of Lord Wellington has made a forward movement; and, on the 9th instant, it invested Ciudad Rodrigo, after having carried, in a most gallant style, a strong redoubt which had been thrown up for the defence of the place. It is expected that Ciudad Rodrigo will fall before any force can arrive to its succour.—General Hill, with his column, has driven the French every where before him, and entirely cleared the country in the neighbourhood of Merida.—A force of 10,000 men having laid regular siege to Tariffa, garrisoned only by about 1000 British and 800 Spanish troops, under Colonel Skerrett, a practicable breach was soon effected, the place being defended only by an old wall. The enemy twice advanced to the assault, but were repulsed on both occasions with considerable loss; and on the night succeeding the last assault, they silently decamped, leaving their cannon, and a great part of their stores, behind them. Our loss has been small.—To counterbalance these bril-

liant exploits, it appears that Suchet had forced the Spanish lines before Valentia, dispersing the army of Blake, who, with part of it, has taken refuge in that city. No account has yet been received of its fall.—The Guerillas are still active, and, in many instances, signally successful.

RUSSIA, &c.

It has been confidently stated, that peace has taken place between Russia and the Porte; but no official intelligence has been received of that event. The Government of Sweden seems disposed to maintain friendly relations with us, if possible.

UNITED STATES.

The proceedings of Congress, relative to the differences between Great Britain and the United States, are marked by considerable violence. War is loudly talked of, in case we do not immediately repeal our obnoxious Orders. Our Government says, "Shew us the proof that Bonaparte has repealed his decrees: shew us even the official act of repeal: you may then, but not till then, call upon us to repeal ours." This, however, does not satisfy America; and, if we may judge from the tone of their proceedings, war is now scarcely to be avoided.

JAVA.

Intelligence has been received of the complete conquest of the island of Java, after a succession of very brilliant and almost chivalrous exploits on the part both of our army and navy. General Jansens at length capitulated, with the residue of his force, and obtained terms for that part of the island which was not already in our possession. These terms are so little disadvantageous to us, that we presume they will be extended to the whole of the island.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

PARLIAMENT met on the 7th instant. The Prince Regent's speech was read by commissioners. It begins with lamenting the continuance of his Majesty's indisposition, and the disappointment of the hopes that had been cherished of his recovery; and recommends that a suitable and ample provision should be made for the King

during his illness, and means taken to preserve to him a facility of resuming his royal functions, in the event of recovery. The speech then adverts to the effectual defence of Portugal, and the brilliant enterprise of General Hill in Estremadura; and extols the valour of the British and allied forces, and the consummate judgment and skill displayed by Lord Wellington in the

conduct of the campaign. In Spain, the spirit of the people is represented as unsubdued, and the guerilla system of warfare, aided by our navy, and promoted by the force we have on their frontier, has been extended and improved, and this even in provinces chiefly occupied by the French forces. The Prince Regent hopes to be enabled by Parliament effectually to support the contest. The achievements of the British arms in the Indian Seas are spoken of in terms of appropriate commendation, whereby security has been given to the British commerce and possessions in India, and the colonial power of France has been entirely extinguished: and it is recommended to Parliament to consider "the propriety of providing such measures for the future government of the British possessions in India, as shall appear from experience, and upon mature deliberation, to be calculated to secure their internal prosperity, and to derive from these flourishing dominions the utmost degree of advantage to the commerce and revenue of the United Kingdom." The differences with America are stated to be still unadjusted; the difficulties caused by the affair of the Chesapeake have, however, been removed; and the Prince Regent assures Parliament, that every means of conciliation will be used consistent with the Crown's honour and the rights and interests of the empire. The attention of Parliament is again called to the finances of Ireland, which are stated to have improved in the last year. The speech thus concludes:—"The Prince Regent is satisfied that you entertain a just sense of the arduous duties which he has been called upon to fulfil, in consequence of his Majesty's continued indisposition. Under this severe calamity, his Royal Highness derives the greatest consolation from his reliance on your experienced wisdom, loyalty, and public spirit, to which in every difficulty he will resort with a firm confidence. that through your assistance and support he shall be enabled, under the blessing of Divine Providence, successfully to discharge the important functions of the high trust reposed in him, and, in the name and on the behalf of his beloved father and revered sovereign, to maintain unimpaired the prosperity and honour of the nation."

In the House of Lords, the address was moved by the Earl of Shaftsbury, and seconded by Lord Brownlow, and it passed without a division; Lord Grenville entering his protest against the present system, both of commerce and finance, and severely condemning the conduct pursued with respect to Ireland.

In the House of Commons, the address was to have been moved by Lord Jocelyn and seconded by Mr. Vyse; but Sir Francis Burdett rose without any previous notice, and after a long speech, in which he went over the various topics on which he is accustomed to dwell, moved a long address in which all those topics were enumerated: he was seconded by Lord Cochrane. This reduced Lord Jocelyn to the necessity of moving his address as an amendment. It was carried by a majority of two hundred and thirty-eight to one.

An examination of the physicians in attendance on his Majesty has been taken by both Houses of Parliament. The result is highly unfavourable. By all of them, his recovery is pronounced to be very improbable; and by one or two, a still stronger expression was used to denote the absence of hope. On receiving the Report of this examination, the House of Commons proceeded to arrange his Majesty's household and civil establishment, the whole of which it is intended to transfer to the Prince Regent; granting him, at the same time, 100,000*l.* for the purpose of defraying the expense attending his exercise of the regency during the last year, and for which no provision was made. For the care of his Majesty's person, and the household which he will require, and which is to be under the management of the Queen, 100,000*l.* per annum is to be allotted, together with an addition of 10,000*l.* a year to her Majesty's allowance.

Resolutions have been adopted in the House of Commons for stopping all distillation from grain in Great Britain, from the 15th of February next until the 31st of December, and for regulating the duties on sugar wash. This restriction not extending to Ireland, it became necessary to prohibit the importation of spirits from that country.

Lord Folkstone having brought under the notice of the House of Commons some cases of severe oppression, which had occurred in consequence of the proceedings of some of the inferior ecclesiastical courts, a disposition was manifested by the house to apply some remedy to the evil; and Sir William Scott has consented to prepare a bill which shall have the effect of reforming the administration of those courts.

A Committee of the House of Commons has been appointed to consider the state of the Police.

By the returns under the Population Act, laid on the table of the House of Commons, it appears that there has been an increase of our population, since the last Census was taken, to the astonishing extent of one million six hundred thousand souls. We hope

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We are happy to state, that the 5th day of February is appointed to be held as a day of public fasting and humiliation. We understand that it is the intention of many clergymen, in and near London, to make a collection on that occasion for the Naval and Military Bible Society, whose exclusive object it is to supply our naval and military force of 450,000 men with Bibles. By a recent inquiry, it appears, that, of the seamen who can read, only one in six has a Bible; and there are now upwards of 20,000 sailors who have applied to the Society for Bibles; with whose request, owing to the state of its funds, the Society finds it impossible, without further aid, to comply. The army is equally, if not more,

destitute. While we are annually expending such immense sums in preparing the weapons of destruction, let us not grudge to our countrymen, who stand for our defence in the perilous edge of battle, the means of spiritual health and salvation.

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Rev. T. T. Haverfield, B. C. L. Chaplain in Ordinary to the Duke of Sussex.

Rev. W. J. D. Waddilove, M. A. Prebendary of Ripon, Yorkshire.

Hon. and Rev. Armine Wodehouse, M. A. Barnham Broom R. with Bixton and Kimberton annexed, Norfolk.

Rev. Sherard Becher, M. A. East Markham V. with West Drayton, Notts.

Rev. J. R. E. Nelson, Congham St. Mary R. with St. Andrew, Norfolk.

Rev. W. Clarke, M. A. Sheckling V. with Burstwick, Holderness, *vice* Snaith, deceased.

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Rev. Robert Hales, M. A. Herringswell R. Norfolk.

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Rev. John Rouse, St. Breock R. Cornwall.

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Rev. Mr. Perney, Oxendon Perpetual Curacy, co. Glouc. *vice* Bradstock, dec.

Rev. J. H. Hall, Risley and Breaston Perpetual Curacies, Derbyshire.

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ANSWERS TO CORRESPONDENTS.

PASTOR; I L.; J.; and the corrected edition of a Hymn by E—Y D. R. will be inserted. PHILOCARITES; CHRISTICOLA; and *Ἐκδοῦρε*, have been received.

We beg to inform MARGARET DULL, that although the British Review is a Quarterly Review, it is not *The Quarterly Review*. The works are perfectly distinct.

It is not consistent with the general plan of our work to insert the letter of OPPRESSORUM AMICUS.

AN IMPARTIAL OBSERVER complains of us, we apprehend, without reason. We still think the attention which Lord Sidmouth has paid to the state of religion in this country, as well as many of his projected improvements, particularly with respect to the building and appropriation of places of worship, highly "*laudable*." It is not thence to be inferred, that we coincide with his Lordship in every thing which he proposed to effect with respect to the Folation Act—Our Correspondent assumes, that we have left it doubtful whether *dissent* or *riot* be the greatest evil, because we happen to have recommended an evening service in the church, on this ground, among others, that it will tend "to counteract the growth of riot on the one hand, or of dissent on the other." Now it surely is not to be inferred from this, that we consider "riot and dissent" as evils of the same kind, or of the same degree. It is impossible to have read our work, and to think so. There is a difference between a typhus fever, and a tooth-ache; yet both are evils to be deprecated. So, though we infinitely prefer dissent to riot, we should like much better, in a parish committed to *our* care, to have neither. We certainly are no friends to dissent, as such; although we think it far better that men should be good dissenters than bad churchmen; and although we most cordially rejoice in beholding the union of churchmen with dissenters, for purposes in which they can conscientiously unite. But will our Correspondent himself say that there is no description of dissent, the growth of which in a parish it would be desirable to use such means as we recommend for stopping, even although those means should tend to stop the growth of riot also? What would even he say, in the case of an attempt to establish an Antinomian "interest" in a parish; or to form a society of Universalists, or Socinians, or Swedenborgians; or to gain adherents to Johanna Southcot? Would it be allowable to consider such cases of dissent as evils, the growth of which a minister might labour by all *lawful* means to repress? And supposing the case to be ever so favourable, in respect to the doctrines taught and the practice inculcated, can a faithful pastor, who is conscientiously devoting himself to the care and improvement of his flock, regard without uneasiness the progress of dissent and separation among them? We believe that no persons would feel the separation and disunion of their flocks more keenly than dissenting ministers themselves would do.

A valued Correspondent objects, and we think justly objects, to the reference occasionally made in the Advertisements on our blue Cover to "the principles of the Christian Observer." And he says, "It is often asked, What are those principles? Are they those of the Church of England? If so, why give them any other name? If otherwise, then I have done with the Christian Observer." We have only to observe, that it lies with the advertisers, and not with us, to discontinue such a mode of expression; and we sincerely wish they may discontinue it. But if they do not, we should think it hard that any one should thence infer that the Church of England and the Christian Observer are at variance. The Bishop of Lincoln has given us *his* interpretation of the principles of the Church of England; Dr. Haweis and the Editors of the Evangelical Magazine, have given us another; the Christian Observer agrees with neither, in the view which it takes of those principles. Now is this work to be condemned, because a person, wanting a situation, chooses to tell the public, and pays money for the privilege of telling them so, "I wish to afford you the means of appreciating my sentiments in religion. They are those of the Church of England, as held, not by the Bishop of Lincoln or Dr. Haweis, but by the Christian Observer?"